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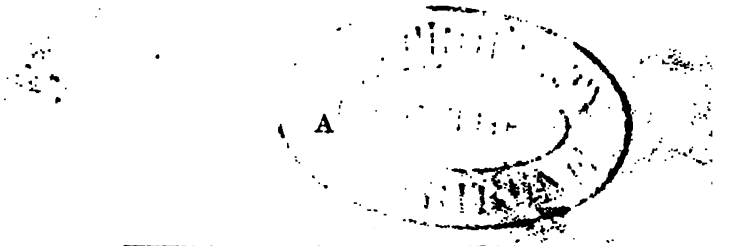
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A THREE-FOLD TEST

OF

MODERN SPIRITUALISM.

BY

WILLIAM R. GORDON, D.D.

"TEKEL: Thou art weighed in the balances, and art found wanting."—DAN. 5: 27.

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CONTENTS.

PAGE

PREFACE, ... 5

INTRODUCTION, ... 7

CHAPTER I.

HISTORY OF MODERN SPIRITUALISM, ... 19

CHAPTER II.

THE FIRST TEST OF SPIRITUALISM, ... 81

CHAPTER III.

PARALLEL MANIFESTATIONS AMONG THE HEATHEN, . 156

CHAPTER IV.

DEMONOLOGY, ... 174

CHAPTER V.

THE SECOND TEST OF SPIRITUALISM, ... 188

CHAPTER VI.

PAGE
THE GOOD AND EVIL OF SPIRITUALISM CONTRASTED, 258

CHAPTER VII.

THE THIRD TEST OF SPIRITUALISM: THE BIBLE, . 290

CHAPTER VIII.

THE DOCTRINES OF SPIRITUALISM SUBVERSIVE OF CHRISTIANITY, AND HEATHENISH, . . . 325

CHAPTER IX.

WAR UPON CHRISTIANITY PROCLAIMED, . . 345

CHAPTER X.

ADDRESS TO RECREANT CHRISTIANS, . . . 375

CHAPTER XI.

A WORD TO THE CHURCHES, ... 398

PREFACE.

It may be thought by some, quite below the dignity of his character and calling, for a Minister of the Gospel to waste his time by writing on the unworthy subject which this book professes to discuss. The author has no other apology to make but a difference of opinion. He does not consider the subject beneath him, because it has already attained results unusually great, for the period it has been before the world as a distinct individuality; and for this reason, he hopes his time has not been wasted.

Modern Spiritualism, whatever may be thought of its intrinsic merits, derives importance from considerations extraneous to these. It has enlisted in its service, men who have been honored with posts of influence and trust; men who have as much to lose as others; men of earnest purpose, who defend their position with tact, and display a mind made up in courage, worthy of any cause; and men who write with force, and show an all-pervading earnestness at the cost of reputation: and they have succeeded in pushing their cause to the position of an influence that can not be met by the argument of contempt. The matter of its worth or worthlessness, does not alter the facts of its present power and increasing growth; and as it is the solemn duty of the Gospel ministry, to influence the masses in favor of the cause they hold to be of vital interest to the souls of men, indifference to any thing interfering with their own success, is a sin of omission surcharged with guilt. None understand this better than they.

We can not hope that such as have been led astray by this strange delusion, will be cured of their folly by their own discoveries; and if they should, such discoveries would *cost* quite too much. It is better to prevent than to cure. We think, the reasons that prompted the composition of this book, will be fully understood when the courteous reader gets midway; and with this intimation, we beg excuse for stopping here, and have good hope it will be granted; for long Prefaces are rightly judged to be, in most cases, quite too lengthy; and when we may, it is best to secure the merit of being short.

INTRODUCTION.

His readers have a right to know, in the outset, whether the author has any thing to offer more than others who have preceded him, on the side of the question he proposes to discuss in this volume. It will be seen that he claims to have furnished in his work *ample materials* to enable them to judge for themselves both as to the intrinsic merits of the subject before them, and his qualifications, so far as they relate to his plan of investigation; and also his opportunities for getting at the truth.

Some eight months have now elapsed since the writer actively began to explore for himself this subject of Modern Spiritualism. Long before that time, his attention had been called to it in his ordinary intercourse with wondering mortals, who having heard and seen wonderful things, "doubted of them whereunto this would grow." The effect was not to lead him to ridicule, but rather to admire the courage of some of the leaders who have been long known as reputable men, and whose position and influence honestly gained, entitle them to be heard. The assailant's imputation of some unhappy proclivities of mind, discovered in them by personal friends who were too delicate to mention it before; the sudden recollections of certain impressions of oddities that their embrace of Spiritualism brought up to the minds of their former intimate friends, and all that genteel tenderness of slander, had the tendency to awaken in him a disposition to credit them for sincerity, and for a moral heroism, that did not quail at

the finger of scorn, in owning and defending a cause which they thought they had good reason to believe the cause of truth. Heroism is not always peculiar to the votaries of a good cause.

Having heard of the additional demonstrative evidence of truth, corroborative of life and immortality brought to light in the Gospel, which they had received by an agency not seeming to square with the fitness of things, but which nevertheless had, for eight years past, baffled all efforts put forth to prove it a pure imposture of those engaged in its propagation, he considered it his duty to enter the list of sincere inquirers. Fully confirmed in the truth of Biblical inspiration, the proofs of which have been accumulating for ages, he did not conceive it an incredible thing, nor one unworthy of Heaven, that the key-stone in the arch of evidence should be furnished by angels, whose joy over penitent sinners would leap at the permission thus to awaken the dormant energies of men to the high theme of a glorious salvation.

In this he saw nothing to contradict the Bible, for who is not familiar with the fact of spiritual intercourse between Heaven and earth in by-gone ages of which the Bible is a faithful record? To this it has been the constant practice of Spiritualists to appeal, and the language which had met him, justified the belief that this movement, however hardly it might deal with sectarianism, was not by any means antagonistic to Christianity. He fell in with a Weekly, devoted to this cause, called the CHRISTIAN *Spiritualist*, bearing a *motto* from the lips of Jesus, and dated December 22d, 1855, from which he clipt an extract from a sermon by a Rev. gentleman who had become a convert, with remarks by the editor, who seemed to be right-minded respecting the Bible as the standard of appeal in the matter of religion. Here it is:

"We can do no better in this connection than to present an extract from a recent discourse upon this very subject, delivered in Brooklyn, by the Rev. Samuel Beswick, in which he clearly demonstrates from the Bible the fact of spirit intercourse with man. He says:

"'We will now cite the few Biblical demonstrations of the ministrations of spirits, and the immediate communications between the two worlds; and all our cases will be purely Biblical. In the Psalms 34: 7, we read: "The angel of the Lord encampeth about them and deliveroth them;" and in the same book of Psalms we read: "For he shall give his angel charge over thee to keep thee in all thy ways." (90: 2.)

We can see how easily this could be accomplished, when we see that the soul is already a spiritually-organized form and inhabitant of the spirit-world, and can be as readily assisted and communicated with by a guardian-angel as the body of one man with that of another. The Apostle Paul, speaking of angelic spirits, says: "Are they not *all* ministering spirits sent forth to minister to them who shall be heirs of salvation?" In this passage we are expressly taught that assisting mankind, or constant communication with mankind, is not only a standing employment or office of angelic spirits, but that it is the only authorized use or office. Of course this assistance would include every possible variety of modes. Their duty is assistance in some mode to those who are heirs of salvation. This is not spoken of as a special or isolated case, but the universal duty of all; not the duty of one or a few, but the duty of all; it is the authorized duty of all, without exception, in some mode or other, according to requirements. *It is the established law of the spirit-land;* for Paul says, first: "Are they not *all* ministering spirits?" And this expression admits of no exception. Then, secondly, he says, "*sent forth* to minister to those who are heirs of salvation." And this expression of their being "sent forth to minister," shows it to be a duty imposed by the very law of Heaven on *all* its inhabitants. True, it is only Paul who says that this is the law of Heaven, and that this is the duty of all Heaven's sons. But then Paul affirms he was caught up into the third or highest heaven, and had an opportunity of speaking from experience. His testimony is not, therefore, to be lightly esteemed, nor invalidated by a doubt. His own history in the Acts bears testimony of his having thus been constantly ministered to; and in the same Acts, when speaking of Peter's guardian-spirit, we have the expression, "*It is his angel.*" But to take a rapid survey of such guardianship, would strikingly illustrate this universal duty on all Heaven's sons, as stated by Paul. In the vision of Jacob's ladder, angels are represented as constantly ascending and descending from heaven to earth. Angels delivered Lot from Sodom, Jacob from Esau, Daniel from the lions, his three companions from the furnace, Peter from Herod, and the nation of the Israelites successively from the Egyptians, Canaanites, and Assyrians. Thus they conducted—that is, did the duty of ministering to Paul; they conducted Lot, Abraham, and the Israelites, in a season of great difficulty and danger, to places and circumstances of safety and peace; they conducted Gideon to the destruction of the Mideanites; Joseph and Mary to Egypt; Philip to the Eunuch, and Cornelius to Peter, that they might impart a knowledge of the Gospel. Thus they comforted Jacob, at the approach of Esau; Daniel, in his peculiar sorrows and dangers; Zachariah, in the sufferings of his nation; Joseph and Mary, in their perplexities; Christ, in his agony; the Apostles and their companions, after his resurrection; Paul, immediately before his shipwreck; and the Church universally, by the testimony and instruction given in the Book of Revelation by the Apostle John.'

"With these proofs of spirit intercourse, together with hundreds of others that might be quoted from Scripture, we can well say with the author of the above extract, that it seems to us, from the Bible's teach-

ing, that constant intercourse existed between the two worlds, in the early history of our race. It appears to have been the most universal of all convictions. The veil between them and the invisible world must have been slight indeed. It was no matter of dread or bewilderment to them, if, in the stillness of the sunset hour, stranger-feet drew near their dwelling, and the phenomena of both worlds became blended into the vision; forms, glorious with the majesty of holiness, entered beneath their roof to commune with them, and teach them, in their departing, that they had been with beings of another land. The very absence of fear or wonder implies the original universality of such intercourse or opening of the spirit-sight. All the most ancient traditions are founded on an intercourse with the spirit-land; and the separation between the living and departed was held to have been marvellously slight."

"But here the 'orthodox' skeptic may exclaim: 'True, I believe all this; but what God permitted of old, he does not allow now.' To this we simply reply: God's laws are *immutable*. He never has, and we add, with all due reverence, he never *can*, change them; for, could he, he would become a changeable and fickle being, and cease to be God. Now, as in the times of the Apostle Paul, the departed '*all* are ministering spirits;' and the modern proof of spirit ministrations is as strong and positive as any to be found within the pages of the Bible."

"When the skeptic will present us with the first positive assertion found in the Bible, that the ministration of angels or spirits was to cease with the exit in the body of the apostles of old; when they will prove that the comforter promised by Jesus was only to be sent to his disciples, then in the flesh; that the relation of what occurred on the day of Pentecost, and that the great light seen and the voice heard by Saul of Tarsus, are fables, then we will admit, not that we have any doubt of modern spirit intercourse, but that we question the truth of Scripture; for, to prove this, we must ignore the Bible, and, as a consequence, the creeds and dogmas of a Christianity of eighteen hundred years' growth, must fall to the ground.

"We could occupy every column of our paper in adducing further proof from the Bible of the truth of spirit intercourse, but we do not deem it necessary. But is it not a strange sight to see self-styled 'Orthodox Christians' most cordially unite, cheek by jowl, with those whom they denounce as 'Infidels,' 'Atheists,' and 'unbelievers, in denying the truth of present spirit intercourse? Truly, the 'meek and holy Jesus' is wounded afresh and crucified anew in the house of his (professed) friends.

"Having, at least to our own satisfaction, established from Scripture the fact of spirit intercourse, in times past, with man, we reserve until next week the proof, equally as positive and explicit, that we are now in communication with them—that

> 'Millions of unseen beings walk the air,
> Both when we wake and when we sleep.'"

The author had also met with the statement of Gov. Tall-

madge, that the doctrines of the Bible were ratified to him by the testimony of spirits.

Thus understanding the matter, and yielding to the importunities and proffered pledges of success, given in the strongest terms, by men of science and accredited ability, who professed to have arrived at a *sensible assurance* in regard to the greatest possible interest to mankind, which all may have who seek, the writer determined to investigate under their guidance, fully resolved to follow where truth might lead, though it might cost him a sacrifice. He commenced a perfect skeptic; but now his skepticism is all gone. The investigation led to a conviction that the thousands of manifestations in this country and in Europe—a mere specimen of which he has selected—are made by spirits. It is, so far as he can see, impossible to maintain a denial. The attempt has often been made, and as often failed. And let it be remembered that no man is entitled to pronounce upon the matter, unless he have in some way examined it to some extent. Dr. Coan of England, has truly said: "It is only by extensive familiarity with the existing literature of modern Spiritualism, that we can arrive at any correct idea of its true nature and extent; and it is because the attention of observers in England has been so exclusively occupied with some of the more popular but least important phenomena, that the information now prevalent is so inadequate for the formation of sound and comprehensive conclusions."

The same inadequate information has here also prevented, in thousands of instances, such conclusions as Dr. Coan mentions. This fact forcibly struck the writer before he met with the pamphlet whence the above extract is made. He has seen at circles wonderful manifestations of physiognomy in persons to whom a little previous knowledge would have evidently been of some service. Hence he has ranged through a large portion of the "existing literature," and given copious extracts upon which any man may make up his mind as to the nature of the whole.

The theories of involuntary or unconscious muscular movement, —Electric, Mesmeric, Odylic—all alike prove inadequate to explain the phenomena; for none of them can originate the *intelligence* that is unmistakably produced, unless intellect be common

to matter and mind—a supposition not likely to receive admission. We are therefore driven to the choice between *materialism* and *spiritual agency*.

While the writer declares for the latter, he as distinctly declares his belief that the spirits communicating, by no adequate proof, are shown to be the spirits of our *departed friends;* because it is admitted that they may be personated, and often are personated by *evil* spirits; neither is the proof adequate that they are *good angels*, because the same imposition is often detected, and the matter of their communications is manifestly too mawkish to sustain their pretensions. The whole movement, then, we accredit to a peculiar kind of angels, of whom our Saviour speaks. Our reasons are as follows:

1. Many deceptions, confessedly, are practised; and our spiritualists have not shown that they are able to prove those spirits, accepted as good, to be other than deceivers.

2. This theory abundantly accounts for all the *facts* in the case, and the contrary can not be shown; whereas all others signally fail.

3. The absence of dignified discourse, of respectable originality of combination in the most common ideas, the contradictory and often absurd nature of the things communicated, and their tendency *to confuse and confound the operations of the mind*, are precisely such results as might be expected from an evil agency.

4. The denial of the grand leading doctrine of atonement for sin by the merits of Christ, upon which the Bible suspends human salvation, is the very thing that, of all others, we might expect from Satanic agency; and this denial is persistently maintained by those accepted as *good spirits*.

5. We are told to "put on the whole armor of God, that we may be able to stand against the WILES of the DEVIL." We are taught to be aware, lest we "fall into the condemnation of the DEVIL," lest we "fall into the SNARE of the DEVIL." We are exhorted to "resist the DEVIL," who, "as a roaring lion, walketh about, seeking whom he may devour." And with greater precision we are told that for the purpose of deception, "Satan himself is transformed into an angel of light," and that in accordance with this his manifestation, antichrist shall deceive many in the latter days.

We are admonished of the "depths of Satan." Now, when the wiles, the snares, the depths of Satan, who is of much experience, cunning, and power, are presented in Scripture as to be brought out "with all deceivableness" *in the latter days;* and when we consider what has been done and is now doing the world over by spiritualism and its manifestations, it is perfectly clear that nothing in this whole movement has been presented incompatible with these wiles, and these depths of the adversary of mankind. On the contrary, the sayings and doings of these spirits are exactly such as are in keeping with the prophetical declarations of Scripture. To accomplish their object, it would seem, they feel the necessity of the present simultaneous effort to bring the Bible into disrepute, to deny the essentials of salvation as presented therein; and if they can succeed here, it will be worth all their pains and expenditure of crafty effort to counterfeit the true and the good.

6. The discoveries of the writer soon led him into the fact, that all the *good* spirits everywhere thus engaged, deny the existence of the Devil and his angels, and seem anxious to convince men that these are mere mythologic creatures, whose existence and agency, as presented in the Bible, are purely fictitious. Now, it is quite clear that this is just what a cunning devil would do; for should he stick out his split foot, he could not very well explain such a "manifestation."

On the subject of Spiritualism, a very prominent and well-conducted review, widely circulated among us, holds the following *language:*

"We believe that all notice taken of these mediums, familiar spirits, and necromancers, such as implies anxiety to explain their movements, and to find the secret of them, and especially all attempts to give them the dignity of originating in and bringing to light a new power of nature, *Odylic* or otherwise, increase rather than abate the nuisance. These things thrive on notoriety and attention. But let them be utterly abjured on this plain ground, that if mere tricks of man, they are detestable, and if too much for man, they are from Satan, and so still more detestable; they will not long survive this treatment, and the trade will soon come to an end."

The writer of the above is evidently unacquainted with the subject. Modern spiritualism, be it remembered, does not present itself as a mere puzzle for the wise explorers of nature, but most

pertinaciously thrusts itself in our faces as A RELIGIOUS SYSTEM, essentially catholic and Christian, holding forth an *additional* revelation of unseen and hitherto undescribed worlds, having an immense advantage over all present forms of belief, and avowedly designed, by the declarations of leading spirits in and out of the body, to overthrow the Bible as *the* rule of faith and practice. It is an outspoken, antagonistic religion, claiming to be *the* Christian, hostile to all the forms and sects of the day, and announcing itself as the destroyer of the outward Christian Church, and its own substitution as the true embodiment of a purified, reformed Christianity. The proof is given in the sequel. These extravagant pretenses will doubtless be laughed at by that very respectable and staid class of men who are represented by the writer just quoted. We hope we shall not forfeit whatever claims we may be supposed to have to similar virtues, by differing from them.

Be it remembered, that the argument of contempt in the case of a far more contemptible cause, Mormonism, was thought would work wonders; that it could not long survive this treatment, and that the trade would soon come to an end. What is the result? Mormonism is at this hour one of the blackest, heaviest clouds resting upon our *political* horizon. The *religious element* at first predominated in this system; hence the success of its impostures. Had it been attacked and exposed in the outset, instead of being left to the stings of contempt; had the world been instructed as to its nature and operations by *discussion*, thousands of foreigners who have been left an easy prey to its plausible advocates, emissaries, and missionaries, would have been made aware of its true character, and would never have left their homes in other countries, the victims of a delusion from whose snares and wilderness-fastnesses they can not now escape.

When Mohammedism arose, its absurdities were left for the most part to the argument of contempt. Its shrewd leader was many years in making a few converts, but we know what were the ultimate measures and success of the movement.

The advantage of modern Spiritualism is in the crafty adaptations of asserted *spiritual* intercourse, to accomplish greater wonders. Accordingly it has in the short space of *eight* years rolled up a few *millions* of adherents, while its affinities and

tendencies will secure the sympathies of a vast number ignorant of its claims, and unprepared to withstand the argument of physical manifestations that no mortal can account for on any natural principles. Its inherent ability to deceive and consequently to ruin the ill-informed but sincere, is far greater than any delusion that ever attacked the weak side of human nature. Therefore we think the well-meant advice in the "Review" is given in ignorance of the capabilities of the thing spoken against, without regard to sound experience, with a seemingly culpable indifference to the souls of men, and the movements of the enemy, and in direct opposition to the injunctions of the Gospel. We meet spiritualism therefore as a *religious system* and a sworn foe to the Church of Christ.

The early champions of Christ battled heroically and successfully against ancient mediums, familiar spirits, and necromancers; and shall we take the opposite course and allow the strongest elements of old paganism to be entrenched under our noses, behind the fair front of true Christianity? Shall we suppose they will be annihilated by the potency of our contempt? Who cares for contempt when he may thrive under its fancied inflictions? Is not that a very strange argument for a "soldier of the cross" to take into his mouth, in the latter part of the above quotation? If it be sound now, it would have been good against the Apostle Paul and his immortal coädjutors, respecting their attacks upon the strongholds of sin.

Supineness upon the part of the lovers of the Church and of well-ordered society, is all that is needed to give advantage to an enemy. The writer thinks it impossible to magnify the evils that may grow out of the subject that has here engaged his attention, and to which he solicits the attention of his readers. He looks at it as a *system* not yet fully organized, but soon to be developed, and worked with skill. Its tendencies and possible results demand and must receive attention. While he condemns it by evidence intrinsic and extrinsic to itself, he desires to say, that he does not deny the sincerity of the most of those engaged in its propagation; but holds that Spiritualists are craftily deluded. The evidence is in the sequel. The spirits they rely upon teach, and they believe, that there are no such adversaries of mankind

as those to whom the writer attributes this movement; they try to show it is the work of a heavenly agency. He applies his THREE-FOLD TEST, and has just that amount of assurance as enables him to stand up and say, that he has made out his case. He considers that Spiritualists are all sadly imposed upon, and they consequently impose upon others by such assurances as have been already mentioned, and which are never realized. He thinks it his duty to furnish material enough, in the extracts he has made from their original pages, to enable those who have not enjoyed, or will not avail themselves of his opportunities, calmly and intelligently to *discuss* this whole matter and present it in its true light.

Of this our authors can not complain, because it is just what they ask; besides, none have suffered so much abuse at their hands, as ministers of the Gospel, under the name of "priests," contemptuously bestowed; who in various quarters are sneeringly challenged and maliciously mocked. *These manifestations*, we take to be confirmatory of our position. It can not therefore be a grievance, if plainness of speech be used. The subject demands it, and an earnest opponent, who really wishes to get at truth in a discusssion, will readily pardon what are popularly called "hard hits," when fairly given.

As it is desirable that Christians should have at the smallest expense, a reliable "Dictionary of Quotations"—a copious volume of "Elegant Extracts," upon which they may safely draw, whenever they come in contact with Spiritualists, this object has been kept in view, while at the same time the large amount of heterogeneous matter, or "brain-dribble" from spirits, furnish the basis for argument against themselves. The design of this book is to give a picture of Spiritualism, limned by its own artists. And it is not too much to expect that they who read it, if not already infatuated, will turn away with ineffable disgust from a system having nothing to relieve it from the merited execrations of God, angels, and men; a system whose involutions have concealed manifold misery to unsuspecting thousands, and if there be any truth in the Bible, must ultimately unfold to its unhappy followers the bitterness of "progression" in banishment from God.

The writer asks none to accept his opinion, but he does ask that his book be read, before that opinion be condemned. His opinion is, that spiritualism is all evil without any good worthy the name, and therefore it is *the agency of the Devil;* for nothing can come by chance, nor can God be the author of such a system.

There are many besides spiritualists, who will probably sneer at this account of the matter. We shall find no fault, provided they read the sequel; yet we can not help thinking, that they who are so utterly incredulous as to evil as well as good spiritual agency connected with this movement, show too much of the Sadducee, while their professed belief in Bible facts has a doubtful aspect in the light of their colloquial commentaries. Mere intellectual Christianity finds great difficulty in admitting an immediate direct spiritual agency upon the human soul, whether it be evil or good; but we need not say this is not the Christianity of the Bible.

Although the author was led into the investigation of this subject from the facts of many having been drawn off from the Church by its fascinating influence, of several ministers of the Methodist Church having embraced it, of the serious way in which men of acknowledged ability treated it, of the bewildered state of mind produced in many well-disposed persons in and out of church communion, that he might be able, to some extent, to satisfy those who addressed him on "what he thought of it," yet he had no idea of being brought into the position he now occupies before the reader; but when once in for it, the fascination of pursuit became powerful. And while he desires to say, it is not safe for any one to pursue the matter as long and as hard as he has done, and would persuade every one to keep aloof from it altogether, he does not regret the loss of money and time, and the trials of nerve to which he has been subjected, because he hopes it may result in good to others; and in his own case, so fortify him in the belief of the truth, that he can say with a stronger emphasis than ever: "We are not *ignorant* of Satan's devices." (2 Cor. 2 : 11.)

New-York, *July* 31*st*, 1856.



A THREE-FOLD TEST.

CHAPTER I.

"Raise me a Spirit!
Awake ye dead! Out with the secret, death!"—Festus.

HISTORY OF MODERN SPIRITUALISM.

A Materialist's Opinions—Debut of the Spirits—Statements of Mrs Fox, Mr. Duesler, and Mr. Fox—The first Medium—Spiritual Pulling and Hauling—Spirit-hands—Diabolism—Alarming Wonders—Floating in the Air—Wrestling with a Spirit—Spiritual Performances and Musical Wonders—Intelligence displayed—A Funny Spirit—Diabolical Conduct—An Earthquake—A rude Spirit—A Possession—Dr. Hare's Spirit-testing Machine—An Estimate of the Subject.

The subject of Modern Spiritualism will form a very remarkable chapter in the Book of the Chronicles of the nineteenth century. Its materials are now rapidly gathering in volumes large and small, in pamphlets and weekly papers, that will employ the skill and ingenuity of some future writer to set forth the new and strange combinations of fact and fiction, peculiar to this movement, in well-adjusted paragraphs upon the reality, romance, and philosophy of modern history.

We are quite too early for an attempt of this kind, were we disposed to make it; for it is but a short time since the installment of this cause as a superior claimant

for public attention and popular favor. Nothing can therefore be expected here beyond a succinct account of its origin and progress, for the sake of completeness to our work, and for the satisfaction of those of our readers who have been swayed more by contempt than by curiosity in regard to it. That this may be done in the most acceptable manner, we deem it best to let our Spiritualists speak for themselves, that we may be free from a charge which otherwise might be thought to lie against us on the score of incompetency.

The quotations in this chapter, are mainly taken from a work called "Modern Spiritualism: its Facts and Fanaticisms. By E. W. Capron." Pp. 438. This work, among the early publications of Spiritualists, compiled from a mass of *facts* upon which the system is built, reaching down to October, 1854, and containing the deductions and opinions of the author to some extent, is well put together; and is much prized by them as the best account, so far as it goes.

Although the so-called spiritual demonstrations are but of yesterday, writers in defense of their extra-mundane origin, now begin to draw upon antiquity for a more reputable character than mere modern "Knockings" can furnish to the "new dispensation." Hence the recent phenomena are considered as the renewed mutterings and intonations of an old volcano, long since thought to be burnt out; but whose present activity reveals a great mistake under the reign of which many generations have unfortunately lived and died. Thus the aforesaid author begins his introduction:

"In searching out the history of Spiritual Manifestations, or occurrences analogous to what is now known as the modern manifestations, the discovery is at once made that they date back to a period so remote that the his-

tory of no age or country is exempt from accounts of them. Histories dating back further than any thing known or recorded in the Bible, are proof of their being known at a period beyond the compilation or writing of that book; while the book itself contains so many evidences of precisely similar occurrences, that the attentive reader can not resist the conviction that the occurrences were the same in fact, whatever the people of that age may have thought of them, or however exaggerated they made their importance in the record. By comparing the story of the Witch of Endor with any ordinary case of spirit-seeing clairvoyance of the present time, its wonder, mystery, and sacredness, beyond that sacredness that truth should always command, at once disappear. The spirit that passed before the face of Job, 'in thoughts of the visions of night, when deep sleep falleth upon man,' is no uncommon occurrence at the present day; while the handwriting on the walls of Belshazzar's palace has its analogy in hundreds of instances of modern spiritual manifestations."

After quoting a long narrative drawn up by Dr. Adam Clark, and published in the "Memoirs of the Wesley Family," containing many wonderful things terrifying to mortals, he assures us that

"Precisely similar occurrences took place in Winesburg, Germany, and other places, from the year 1825 to 1828, the authentic accounts of which are given in a work by Justinus Kerner, called 'The Seeress of Provorst.'

"The 'Seeress' was a clairvoyant, and both saw and heard the spirits of various persons."

In accounting for these phenomena, it will be seen that Mr. C. is a *materialist*, believing that spirit is Matter, in its most refined state, in which it has the attribute of intelligence! Thus he writes. pp. 29–30:

"There must certainly exist some *natural cause*, by which these sounds are made. By natural causes I do not mean that the cause is positively known to man at the present time, or that it is produced by machinery or

collusion of any kind. *I know this is not the case.* But, as nothing can exist without a cause, and as the laws of nature are the most perfect of any thing we can have any conception of; and as nothing of which man or any other production of these laws can conceive or recognize can be superior or above these laws, (unless it be the source from whence they originated,) I speak of the laws which govern this communication between inferior and superior intelligences as perfectly NATURAL. I ask to be pointed to nothing superior to this in the investigation of the subject.

"Neither would I make the separation that some do between spirit and matter. I am convinced that no such separation exists. It is at the same time to assert that it is *something* and *nothing*. If it is not matter, it is nothing. It is the height of absurdity to assert that there is an absolute existence, and yet it is not matter—it is nothing, yet to be talked of, to, and about. That there exists matter too refined, subtile, and sublimated, for our vision in a normal state to observe, is undoubted; and I have as little doubt of there being intelligent beings who, beyond our vision, still have an influence upon us, and are entirely capable of communicating with us through sounds, impressions, and various other means. It is no more proof that they are not thus about us, because not seen, than that electricity, or the numerous animalculæ which we are constantly eating, drinking, and breathing, although unseen, do not exist for the same reason. It may not be unprofitable to go into the examination of the connection between spirits and other matter, in this connection, in order that the reader's mind may be prepared for the development of facts which may look still more strange than those already related.

"In regard to the rapping sounds, and other phenomena and their existence, there is no longer room for doubt. The tens of thousands of individuals who have heard them, and who have been in full possession of their senses, and not easily to be deceived, are abundant testimony on this point.

"The connection between spirit and *other* matter, or between the visible and invisible world of human beings, is at present little understood. I am of the opinion that

the connection is far more intimate than is generally believed. Of this fact there is the most positive and convincing proof. Many may be so averse to receiving new truths, which set aside all their preconceived opinions, as to disregard the positive evidence of their senses. But most men are not willing to admit that they are so easily imposed upon, as many think, or pretend to think, they are themselves.

"The highest form of organization of which we have any conception, and which probably *is the highest*, is that which manifests *intelligence*. The forms of intelligence, or their manifestations, are various, defined by some as *instinct* and *reason*. It is useless to undertake the task of tracing them, through their different gradations, up to the highest developments of reason. There is in this, as in tracing the various forms of vegetable and animal life, a connection so intimate and perfect, that it is impossible to tell where the lower ends and the higher begins, so closely interwoven are the links of the great chain of which each is a part."

The manifestations, said to be made by spirits, are abundant and various; and our selections from this author, will be mere samples of what are published in many volumes. We go on with our quotations:

DEBUT OF THE SPIRITS.

"The house at which the manifestations first commenced, that have turned the eyes of the people of this generation to a more minute and careful investigation of spiritual phenomena than has characterized any preceding age, stands among a cluster of houses known by the name of Hydesville, in the town of Arcadia, county of Wayne, and State of New-York. It is a small framed building, one and a half stories high, and at the time of the occurrences which have made it a matter of interest and curiosity to so many thousands, bore unmistakable evidences of age; and had been the humble shelter of many a family previous to that of Mr. Fox.

"The family of Mr. Fox were well known in the

neighborhood where they resided. Mr. and Mrs. Fox were connected with the Methodist Episcopal Church, of which they had for many years been exemplary members, and had sustained a character unimpeachable for truth and veracity. No one who knew them had the least suspicion of their honesty or truthfulness. At the time these occurrences first took place in the family there were living with the parents three daughters, the youngest about twelve years of age.

"The following statements, condensed, will give the account of the first disturbances at the house of Mr. Fox, in their own language.

"STATEMENT OF MRS. MARGARET FOX.

"'I am the wife of John D. Fox. We moved into this house on the 11th of December, 1847, and have resided here ever since. We first heard this noise about a fortnight ago. It sounded like some one knocking in the east bedroom, on the floor. Sometimes it sounded as if a chair moved on the floor; we could hardly tell where it was. This was in the evening, just after we had gone to bed. The whole family slept in the room together, and all heard the noise. There were four of our family, and sometimes five. The first night we heard the rapping we all got up, lit a candle, and searched all over the house. The noise continued while we were hunting, and was heard near the same place all the time. It was not very loud, yet it produced a jar of the bedsteads and chairs, that could be felt by placing our hands on the chairs, or while we were in bed. It was a feeling of tremulous motion, more than a sudden jar. It seemed if we could hear it jar while we were standing on the floor. It continued this night until we went to sleep. I did not go to sleep until nearly twelve o'clock. The noise continued to be heard every night. On Friday night, March 31st, it was heard as usual, and we then, for the first time, called in the neighbors. Up to this time we had never heard it in the daytime, or, at least, we did not notice it at all during the day.

"'On Friday night we concluded to go to bed early,

and not let it disturb us; if it came we thought we would not mind it, but try to get a good night's rest. My husband was here on all these occasions, heard the noise, and helped search. It was very early when we went to bed this night; hardly dark. We went to bed early, because we had been broken so much of our rest that I was almost sick.

"'My husband had gone to bed when we first heard the noise this evening. I had just laid down when it commenced, as usual. I knew it from all other noises I had ever heard in the house. The girls, who slept in the other bed in the room, heard the noise, and tried to make a similar noise by snapping their fingers. The youngest girl is about twelve years old. She is the one who made her hand go. As fast as she made the noises with her hands or fingers, the sounds followed up in the room. It did not sound different at that time; but it made the same number of raps the girl did. When she stopped the sounds would stop for a short time. The other girl, who is in her fifteenth year, then spoke, in sport, and said, "Now do just as I do. Count, one, two, three, four," etc., at the same time striking one hand in the other. The blows which she made were repeated, as before. It appeared to answer her by repeating every blow she made. She only did so once. She then began to be startled, and I said to the noise, "Count ten," and it made ten strokes or noises. Then I asked the ages of my different children successively, and it gave the number of raps corresponding to the ages of each of my children.

"'I then asked if it was a human being making the noise, and, if so, to manifest it by the same noise. There was no noise. I then asked if it was a spirit? if it was, to manifest it by two sounds. I heard two sounds as soon as the words were spoken. I then asked if it was an injured spirit, and, if so, to give me the sound; and I heard the rapping distinctly. I then asked if it was injured in this house, and the sounds were immediately made, distinctly; if the person was living that injured it, and got the same answer. I then ascertained, by the same method, that its remains were buried under the

dwelling, and how old it was. When I asked how many years old it was it rapped thirty-one times; that it was a male; that it had left a family of five children; that it had two sons and three daughters, all living. I asked if it left a wife, and it rapped; if its wife was then living, and there was no rapping; if she was dead, and the rapping was distinctly heard; how long she had been dead, and it rapped twice.

"'About this time I asked, "Will the noise continue if I call in some of the neighbors, that they may hear it too?" It answered as usual, by rapping. My husband went and called Mrs. Redfield, our next-door neighbor. She is a very candid woman. The girls were then sitting up in bed, somewhat terrified, and clinging to each other. I was as calm, I think, as I am now. Mrs. Redfield came immediately. This was about half-past seven o'clock. She came in thinking to joke and laugh at the children; but when she came she saw that we were all amazed like, and that there was something in it. I then asked a few questions, and they were answered as before; and she was satisfied that there was something strange about it. It told her age exactly. She would then call her husband, and he came, and the same questions were asked over again, and the answers were the same as before. It was then asked how long it had been injured, and the sound was repeated four times, at regular intervals, and then, after a short pause, once more; the same being repeated every time the same question was asked.

"'Then Mr. Redfield called in Mr. Duesler and wife, and several others. A great many questions were asked over, and the same answers given as before. Mr. Duesler then called Mr. and Mrs. Hyde; they came, and also Mr. and Mrs. Jewell. Mr. Duesler asked many questions, and got the answers. I then named over all the neighbors I could think of, and asked if any of them had injured it, and got no answer. Then Mr. Duesler asked it some questions, the same as I had, and got the same answers. He asked if it was murdered, and it answered in the usual way; if the murderer could be brought to justice, and there was no sound; and then if he could be punished by law, and there was no rapping. He then asked, "If

this murderer can not be punished by law, manifest it by the noise?" and the noise was repeated. In the same way Mr. Duesler ascertained that it was murdered in the bedroom about five years ago, and that the murder was committed by Mr. ———, on one Tuesday night, at twelve o'clock; that it was murdered by having its throat cut with a butcher-knife; that the body did not remain in the room next day, but was taken down cellar, and that it was not buried until the next night; that it was not taken down through an outside door, but through the buttery, down the stairway; that it was buried ten feet below the surface of the ground. It was then asked if money was the object of the murderer; and the rapping commenced. How much money was obtained? Was it one hundred dollars? two hundred? three hundred? four hundred? No noise. Five hundred? The usual rapping was heard. We were all in the bedroom at the time.

"'Many called in that night who were out fishing in the creek, and they all heard the same noise. The same questions were frequently repeated as others came in, and the same answers were obtained. Some of them staid here all night. I and my family all left the house but my husband. I went to Mrs. Redfield's and staid all night; my children staid at some of the other neighbors. My husband and Mr. Redfield staid in the house all night.

"'On the next day the house was filled to overflowing all day. This was on Saturday. There was no sound heard during the day; but in the evening the sound commenced again. Some said that there were three hundred people present at this time. They appointed a committee, and many questions were asked. I did not know much what was done that night, only by hearsay, as I went to Mr. Duesler's to stay all night.

"'On Sunday morning, the second of April, the noise commenced again, and was heard throughout the day by all who came there. On Saturday night they commenced digging the cellar, and dug until they came to water, and then gave it up. The noise was not heard on Sunday evening, nor during the night. Stephen B. Smith and

wife, and David S. Fox and wife, slept in the room this night. I have heard nothing since that time until yesterday. In the forenoon of yesterday there were several questions answered in the usual way by rapping. I have heard the noise several times to-day.

"'I am not a believer in haunted houses or supernatural appearances. I am very sorry there has been so much excitement about it. It has been a great deal of trouble to us. It was our misfortune to live here at this time; but I am willing and anxious that the truth should be known, and that a true statement should be made. I can not account for these noises; all that I know is, that they have been heard repeatedly, as I have stated. I have heard this rapping again this (Tuesday) morning, April 4th. My children also heard it.

"'I certify that the above statement has been read to me, and that the same is true; and I am willing to make oath to it if necessary. (Signed) MARGARET FOX.

"'April 11th, 1848.'

"Mr. John D. Fox gives a certificate corroborating his wife's statement in every particular, and says: 'I do not know in what way to account for these noises, as being caused by natural means. We have searched in every nook and corner in and about the house, at different times, to ascertain, if possible, whether any thing or any body was secreted there that could make the noise; and have never been able to find any thing that explained the mystery. It has caused us a great deal of trouble and anxiety. Hundreds have visited the house, so that it is impossible to attend to our daily occupations; and I hope, whether it be natural or supernatural, the means will be found out soon."

"STATEMENT OF WILLIAM DUESLER.

"'I live in this place. I moved from Cayuga county here last October. I live within a few rods of the house in which these noises have been heard. The first I heard any thing about them was one week ago last Friday evening, (31st day of March.) Mrs. Redfield came over to my house to get my wife to go over to Mr. Fox's. Mrs.

Redfield appeared to be very much agitated. My wife wanted I should go with them, and I accordingly went. When she told us what she wanted us to go over there for, I laughed at her, and ridiculed the idea that there was any thing mysterious in it. I told her it was all nonsense, and that it could easily be accounted for. This was about nine o'clock in the evening. There were some twelve or fourteen persons there when I got there. Some were so frightened that they did not want to go into the room. I went into the room and sat down on the bed. Mr. Fox asked questions, and I heard the rapping, which they had spoken of, distinctly. I felt the bedstead jar when the sound was produced.

"'Mrs. Fox then asked if it would answer my questions if I asked any, and if so, rap. It then rapped three times. I then asked if it was an injured spirit, and it rapped. I asked if it had come to hurt any one who was present, and it did not rap. I then reversed this question, and it rapped. I asked if I or my father had injured it, (as we had formerly lived in the house;) there was no noise. Upon asking the negative of these questions, the rapping was heard. I then asked if Mr. —— (naming a person who had formerly lived in the house) had injured it, and if so to manifest it by rapping; and it made three knocks louder than common, and at the same time the bedstead jarred more than it had done before. I then inquired if it was murdered for money, and the knocking was heard. I then requested it to rap when I mentioned the sum of money for which it was murdered. I then asked if it was one hundred, two, or three, or four, and when I came to five hundred the rapping was heard. All in the room said they heard it distinctly. I then asked the question if it was five hundred dollars, and the rapping was heard.

"'After this, I went over and got Artemas W. Hyde to come over. He came over. I then asked over nearly the same questions as before, and got the same answers. Mr. Redfield went after David Jewell and wife, and Mrs. Hyde also came. After they came in, I asked the same questions over again, and got the same answers.

"'Then I asked the question how it was murdered. I

asked if it was murdered by being struck on the head, and there was no rap. I then reversed the question, and the rapping was heard. Then I asked if it was stabbed in the side, and there was no answer; upon asking the negative of this, the rapping was heard. It usually rapped three times in answer to my questions. I then asked if it had its throat cut, and it rapped as usual. Then, if it was with a butcher-knife, and the rapping was heard. In the same way it was ascertained that it was asleep at the time, but was awakened when the knife entered the throat; that it struggled and made some resistance and noise. Then I asked if there was any one in the house at the time but him, and it did not rap; then, if they two were alone, and the rapping was heard. I then asked if Lucretia Pulver worked there at the time, and it answered by rapping; if she and Mrs. —— were gone away that night, and the rapping was renewed.

"'There was rapping heard only when we asked questions. I asked if any one in Hydesville knew of the murder, except ——, and it rapped. Then I asked about a number of persons, if they knew it, and there was no rap until I came to Mrs. ——, and then the rapping was heard; then, if any one but —— and wife knew it, and I got no rap; then, if they were all that knew of the murder, and I got the rap. I asked if the body was put in the cellar, and it rapped. I then asked if it was buried in the different parts of the cellar, and to all my questions there was no rapping until I asked if it was near the centre, and the rapping was heard.

"'Charles Redfield then went down cellar with a candle. I told him to place himself in different parts of the cellar; and, as he did so, I asked the question, if the person was over the place where it was buried, and I got no answer until he got over a certain place in the cellar, when it rapped. He then stepped one side, and when I asked the question, there was no noise. This was repeated several times; and we found that, whenever we stood over this one place, the rapping was heard, and whenever he moved away from that place there was no answer to my questions. Mr. Redfield said he could hear the noise himself. I then asked which way it was carried

down cellar; if round through the outside door, and there was no rapping; then, if it was down through the buttery, by the inside stairway, and the rapping was heard. I then asked it to rap my age—the number of years of my age. It rapped thirty times. This is my age, and I do not think any one about here knew my age except myself and family. I then told it to rap my wife's age, and it rapped thirty times, which is her exact age; several of us counted it at the time. I then asked it to rap A. W. Hyde's age, and it rapped thirty-two, which he says is his age; he was there at the time, and counted it with the rest of us. Then Mrs. A. W. Hyde's age, and it rapped thirty-one, which she said was her age; she was also there at the time. I then continued to ask it to rap the age of different persons (naming them) in the room, and it did so correctly, as they all said.

"'I then asked the number of children in the different families in the neighborhood, and it told them correctly in the usual way by rapping. Also the number of deaths that had taken place in the families, and it told correctly. I then asked it to rap its own age, and it rapped thirty-one times distinctly. I then asked it if it left a family, and it rapped. I asked it to rap the number of children left, and it rapped five times; then the number of girls, and it rapped three; then the number of boys, and it rapped twice. Before this, I had asked if it was a man, and it answered by rapping it was; if it was a peddler, and it rapped.

"'I then asked in regard to the time it was murdered, and in the usual way, by asking the different days of the week, and the different hours of the day; that it was murdered on a Tuesday night, about twelve o'clock. The rapping was heard only when this particular time was mentioned. When it was asked if it was murdered on a Wednesday, or Thursday, or Friday night, etc., there was no rapping. I asked if it carried any trunk, and it rapped that it did. Then how many, and it rapped once. In the same way we ascertained that it had goods in the trunk, and that —— —— took them when he murdered him; and that he had a pack of goods besides.

"'I asked if its wife was living, and it did not rap; if

she was dead, and it rapped. I then asked it to rap the number of years the wife had been dead, and it rapped twice. In the same way I ascertained that its children were now living,—that they lived in this State; and, after asking if in such and such county (naming over the different counties,) at last, when I asked if they lived in Orleans county, the rapping was heard, and at no other time. This was tried over several times, and the result was always the same. I then tried to ascertain the first letters of its name by calling over the different letters of the alphabet. I commenced with A, and asked if that was the initial of its first name; there was no rapping. When I came to C, the rapping was heard, and at no other letter in the alphabet. I then asked, in the same way, in regard to the initials of its surname; and when I asked if it was R, the rapping commenced. We then tried all the other letters, but could get no answer by the usual rapping. I then asked if we could find out the whole name by reading over all the letters of the alphabet, and there was no rapping. I then reversed the question, and the rapping was heard. * * * * There were a good many more questions asked on that night, by myself and others, which I do not now remember. They were all answered readily in the same way. I staid in the house until about twelve o'clock, and then came home. Mr. Redfield and Mr. Fox staid in the house that night.

"'Saturday night I went over again, about seven o'clock. The house was full of people when I got there. They said it had been rapping some time. I went into the room. It was rapping in answer to questions when I went in. I went to asking questions, and asked over some of the same ones that I did the night before, and it answered me the same as it did then. I also asked different questions, and it answered them. Some of those in the room wanted me to go out, and let some one else ask the questions. I did so, and came home. There were as many as three hundred people in and around the house at this time, I should think. Hiram Soverhill Esq., and Volney Brown, asked it questions while I was there, and it rapped in answer to them.

"'I went over again on Sunday, between one and two o'clock, P. M. I went into the cellar with several others, and had them all leave the house over our heads; and then I asked if there had been a man buried in the cellar, to manifest it by rapping, or any other noise or sign. The moment I asked the question, there was a sound like the falling of a stick, about a foot long, and half an inch through, on the floor in the bedroom over our heads. It did not seem to bound at all; there was but one sound. I then told Stephen Smith to go right up and examine the room, and see if he could discover the cause of the noise. He came back, and said he could discover nothing—that there was no one in the room or in that part of the house. I then asked two more questions, and it rapped in the usual way. We all went up stairs and made a thorough search, but could find nothing.

"'I then got a knife and fork, and tried to see if I could make the same noise by dropping them; but I could not. This was all I heard on Sunday. There is only one floor, or partition, or thickness, between the bedroom and the cellar; no place where any thing could be secreted to make the noise. When this noise was heard in the bedroom, I could hear a slight tremulous motion or jar.

"'There was some digging in the cellar on Saturday night. They dug until they came to water, and then gave it up. The question had been previously asked whether it was right that they should dig on that night, and there was no rapping. Then, whether it was wrong, and the rapping was heard. Whether they should dig on Sunday; no rapping. On Monday; rapping commenced again. However, some insisted on digging at this time, and dug accordingly; but without success.

"'On Monday night, I heard this noise again, and asked the same questions I did before, and got the same answers. This is the last time I have heard any rapping. I can in no way account for this singular noise which I and others have heard. It is a mystery to me which I am wholly unable to solve. I am willing to testify under oath that I did not make the noises or rapping which I and others heard; that I do not know of any person who

did or could have made them; that I have spent considerable time, since then, in order to satisfy myself as to the cause of it, but can not account for it on any other ground than that it is supernatural. I lived in the same house about seven years ago, and at that time never heard any noises of the kind in and about the premises. I have understood from Johnson and others, who have lived there before —— —— moved there, that there were no such sounds heard there while they occupied the house. I never believed in haunted houses, or heard or saw any thing but what I could account for before; but this I can not account for.

"(Signed) 'WM. DUESLER.'

"'April 19, 1848.'"

Some ten other witnesses are given to corroborate the aforesaid facts, and "Mr. David S. Fox gives a statement confirming the others heretofore recorded, and says, furthermore, that 'There is no place about the house in which any person could be secreted so as to produce these sounds. There is only one floor between this bedroom and the cellar. * * * I was here (at the house) on Monday, the 3d of April, and we commenced digging again in the cellar, and bailing out the water; but we found it impossible to make much headway. On Tuesday evening they began digging again. I got a pump, and we took up the floor, and put it into the hole, and began to pump and bail out the water at the same time. We could not lower the water much, and had to give it up. The water is now in the hole, although it is lowering gradually.'

"Such is the testimony—unimpeachable and conclusive—of the first occurrences at Hydesville. The witnesses establish, beyond the possibility of a doubt, the presence of some unseen and intelligent agency in producing these sounds. But this was not the only kind of evidence by which the invisible presence was to be proved. As the family and their friends became more familiar with the mysterious visitants, and could converse without alarm, other manifestations began to be made, exhibiting, in a more astonishing manner, the command

of the communicators over the elements, by which was created at will any sound that might be desired. Thus, the intelligence claiming to be the spirit of the murdered man would produce a sound like the death-struggle, the gurgling in the throat, etc., of a man whose throat was cut; then the sound of dragging a lifeless body across the room, down the stairs, the feet striking on each step; then a sound as if shovelling dirt in the cellar, the nailing of boards, and the filling up of the hastily-made grave—all sounding as perfectly natural as if you had stood in the grave-yard, and heard the clods descend upon the last resting-place of the body of a friend. I have myself heard the same, and it was hard, indeed, to convince one's self that it was not a reality instead of a mere representation. Another sound was produced like that of pouring a quantity of clotted blood from a pail on to the floor. This sound would come suddenly, when the family, or some portion of it, sat in a room, not thinking of the manifestations; and the first thought would be that some one had poured down a whole pailful of something, that would fall like so much blood, or, as the family expressed it, 'lobbered milk.'"

THE FIRST MEDIUM.

"It was some time before the spirits exhibited any preference for any one of the family, or seemed to require the presence of one more than the other, in order to produce the various sounds and movements. At length they discovered that Catharine, the youngest girl, seemed to be required in order to obtain the communications. She was then in the twelfth year of her age. This was the first discovery of mediumship in that family. Indeed, it is the first case of acknowledged mediumship for sounds, so far as I am able to discover, that the world has been made acquainted with. There have been those who were undoubted mediums, and were attended by similar demonstrations; but they have not been characterized by the intelligence that has uniformly attended this family. The exhibition of intelligence heretofore has been only in rare cases, and for a short time, to disappear and remain a

wonder to the recipients of the strange visitations. But here they have remained to explain themselves, and silence for ever all doubts in regard to the power of unseen intelligences to communicate with the inhabitants of this visible world."

"There are many circumstances going to make up a case of circumstantial proof that there was, at some time, a murder committed in the house. To this effect, so far as spiritual manifestations are concerned, is the testimony of Miss and Mrs. Pulver. There is, aside from this, enough to establish very reasonable suspicions in regard to the transactions of a certain family who formerly occupied the house.

"In addition to this, it is a fact not generally known, that, in the summer of 1848, Henry Bush and Lyman Granger, of Rochester, and David S. Fox, and others, of Arcadia, recommenced digging in the cellar of the house; and, after digging about five feet, came to a plank, through which they bored with an auger, which, on boring through, (the auger being loose in the handle,) fell through, out of sight. On digging further they found several human teeth, and a few bones, and some hair, which evidently came from a human head, although no connected bones or skull were found. They also found a quantity of charcoal at the same depth. This shows, most incontestably, that the ground, at some time, had been disturbed, and these things deposited. This, taken with the evidence of the family, on whom suspicion fell, having sundry articles, in a very mysterious way, about the time the murder was said to have been committed, is enough, at least, to give a shade of circumstantial evidence in favor of the truth of the allegation of the spirit in regard to the murder."

ROCHESTER, N. Y., is the next place, where, our historian informs us, the Spirits displayed their power.

SPIRITUAL PULLING AND HAULING.

"Notwithstanding the facts were concealed from the public, it is worthy to be noted that, during the early part of the manifestations at Rochester, many demonstrations

were made which looked like a disposition to create disturbance, without any other apparent object than mischief. Mr. Calvin R. Brown, before spoken of, was not, at first, particularly friendly to the spirits, and they seemed to reciprocate the feeling by constantly annoying him. The spirits would come to his bed, lift it up, shake it, seize his bed-clothes and carry them away, or *whip him with them.* At times he would seize the clothes, as they were going off, determined to dispute the right of possession with the spirits. He would brace himself and pull with all his might; and, when exerting himself to the utmost, the spirit would mischievously let go suddenly, and Mr. Brown, of course, would be thrown over backwards. Sometimes Mr. Brown would suddenly let go, under like circumstances, and the clothes would fly to the other side of the room. At times a sheet would come up to his bed, as if held up by a person, and then drop down.

"One night the spirits came to his bed with a cane, and commenced striking tremendous blows on the wall at the head of his bed, just missing his head and face. He seized the cane, and got possession of it. Soon they came with a broom-handle, to which was attached the worn-out stump of the broom. With this they commenced striking, as before, until he seized that also. With these two sticks he made a kind of fender for his face, by placing one end of them on his head-board and the other on his breast. Then the spirit came with a strip of lath, and commenced beating the sticks directly over his face. He finally took the stick away and kept all of them where he could keep his hand upon them. The next salutation was an old iron candle-stick, thrown violently, and just grazing his upper lip so as to break the skin. At intervals, during all the time they were whipping him with the sticks, they would spell out, "Kneel down and ask our forgiveness." He had nothing to ask such favors for, and told them he would not do it if they strung him up between the heavens and earth. They would then renew hostilities. After cutting his lip all was silent, as though they felt that they had gone too far, or made a mistake. They never told him to ask forgiveness again. After a short time they began to throw balls of carpet-rags, from a bas-

ket in the room, some dozen or more of which hit him every one on the forehead, in *precisely the same spot.* Some sixty in all were thrown. Many were the kinds of disturbance that Mr. Brown was subjected to before he became fully convinced that they were caused by spirits."

"About this time very powerful physical manifestations commenced in the family of Deacon Hale, of Greece, a town adjoining the city of Rochester. In this case the spirits evinced a remarkable degree of physical power, such as moving heavy stoves and other articles of furniture.

"The vibratory sounds were also produced in the family of Rev. A. H. Jarvis, a Methodist clergyman, residing in Rochester, soon after their commencement with the Fox family. Substantially the same phenomena were observed in the other cases. Many very beautiful communications were given, containing in themselves overwhelming testimony of spiritual power and foresight.

"The following letter from that gentlemen to the author will give a strong case of telegraphing, at a very early period of the modern manifestations:

"'There are many facts which have come under my observation equally convincing of the intelligence and utility of the communications from these unseen agents, who, I now believe, are continually about us, and more perfectly acquainted with all our ways, and even our thoughts, than we are with each other. But the fact, in reference to my friend Pickard, is what you desire. He was at my house on Friday afternoon, April 6th, 1849. None of the Fox family were present. While at the tea-table we had free communications on different subjects. Pickard was requested to ask questions. He desired to know who it was that would answer questions. The answer was, 'I am your mother, Mary Pickard.' Her name or the fact of her death was not known to any of us. The next Monday evening he (Pickard) was at Mr. G—'s and tarried there over night. He there received a communication, purporting to be from his mother, saying, 'Your child is dead.' He came immediately to my place, and said he

should take the stage for home, (Lockport, sixty miles distant.) He left in the stage at 8 or 9 A.M. At 12 M. I returned to my house, my wife meeting me with a telegraph envelope. I broke the seal and read mentally, first, as follows:

"'ROCHESTER, April 10, 1849.

"'By telegraph from Lockport to Rev. A. H. Jarvis, No. 4 West street. Tell Mr. Pickard—if you can find him—his child *died this morning.* Answer R. MALLORY.'

"'I then read it to my wife, and said "This is one of the best and most convincing evidences of the intelligence of those invisible agents;" and then I added "God's telegraph has outdone Morse's altogether." Yours truly,

"'A. H. JARVIS.

"'To E. W. CAPRON, Auburn.'"

The next place mentioned, where these manifestations took place, is AUBURN, N. Y. We can not specify what they were, beyond the assurance of Mr. C. that they "were various and astonishing," and "have scarcely been excelled."

SPIRIT-HANDS.

"I (and all who have taken pains to get at the facts of all these demonstrations) have frequently had a hand laid on my arms, shoulders, or head, when no person would or could do it, having all their hands held by each other. These demonstrations, like the others, generally leave a feeling of electricity where they touch. The hand feels much like one of a person who is in a magnetic sleep, being colder (generally) than the hand of persons in a normal state, and having a moisture like a cold perspiration upon it. There is not, usually, any feeling like that of a hard hand, or one made up with the usual amount of bones in it. It is generally soft and smooth, although, at our request, it will change both its temperature and texture. It will in one instant feel as cool as ice and as warm as a common hand of flesh.

"So perfectly natural is the touch, when an arm is taken

hold of by this invisible hand, or it touches in any other way, that, although you hold every hand in the room, you can hardly believe it to be other than some of them. But the proof is positive and the witnesses are numerous. Then, too, just request a change from natural warmth to the coldness of ice, and you feel the change without the hand being removed. It is past the art of man thus to change the temperature of his body."

DIABOLISM.

"Among the varieties of manifestations, purporting to be spiritual in this locality, there were often indications of pure diabolism;* one of the most remarkable instances of which was as follows: In the spring of 1849, an individual by the name of Baham was hung at Auburn for the murder of a peddler named Adler. He was clearly proved guilty of the crime, but persisted to the last in asserting his innocence. During the last days of his earthly existence he manifested a very wicked spirit, cursing all who were instrumental in demonstrating his guilt—of whom was one of his brothers who was connected with him in the criminal affair; and finally upon the scaffold, his last words were qualified by an oath. At the time of his execution, a seeing medium—a young lady—was rendered clairvoyant, that she might witness the operation, and, if possible, observe the separation of body and spirit, and the manifestation of the latter. The medium claimed to have witnessed the execution; and described the occurrences from stage to stage, until the final scene when the drop fell, which was so revolting and terrible in its appearance, that she fainted. From this time what purported to be the spirit of the executed man very often communicated through her. On these occasions the spirit uttered passionate maledictions against those whom he considered his enemies—declaring repeatedly that he would have revenge and that he would ere long take the life of some of the Auburn people, all of whom he considered responsible in a degree for his unpleasant removal to the world of spirits. Thus matters went on, the spirit continually

*Mr. C. does not believe in the existence of the Devil and his angels.

evincing the most fiendish and vindictive feelings, until in April, 1850, when he gained an opportunity of wreaking, to a considerable extent, his vengeance. The medium, above spoken of, one afternoon used much freedom with this spirit, and received many manifestations from him by the violent movements of her arms. At length the spirit acquired so much control over her person that she was unable to guide her own movements, or to repel him; and he continued, for a long time, to strike her arms back against her chair, until both arms from the elbows upward were bruised black, and ultimately almost into a pumice. This operation finally was superseded by others of a more serious nature, in proportion as the spirit gained increased control over her organism. After various persecutions and tortures inflicted by the spirit upon the medium, he finally commenced strangling her, or at least so operated upon her as to produce the same effects that would be produced by a rope drawn tightly around her neck—declaring, at the same time, that he would strangle her to death. His declarations were made through her mediumship and that of others who were present; and it was asserted by other spirits through other mediums who were in attendance, that Baham was fully determined, if possible, to carry his threat into execution and that it was not in their power, with the attending conditions, to prevent him, because he had previously secured so much possession of her person. The strangulation increased until the subject was unable to speak, or even to breathe without the utmost difficulty—making severe exertions, such as throwing up her hands, struggling, and uttering a peculiarly distressing noise in her efforts at inspiration. This state of the case continued for about thirty-six hours; during which time the house was thronged by visitors and friends, and every attempt possible was made to deliver her from her situation. Several strong and skillful magnetizers used their utmost exertions to dispossess her of the influence, whatever it might be, but did not at all succeed; physicians were called, both of the skeptical and the believing in spiritual matters, none of whom could aid her, or discover evidence of any bodily disease. In the mean time the body was suffering the severest agony, being entirely speechless,

and her limbs and whole body were violently moved contrary to her own will and strenuous exertions; and fears were continually entertained that her breathing would be entirely prevented, and death ensue.

"But now we come to the mode of her deliverance, which will introduce a manifestation of a decidedly opposite spiritual nature. As has been remarked, all the means which could be suggested by physicians, spiritual and anti-spiritual, friends and spectators of equally diverse opinions, the efforts of magnetizers and the various kinds of medicines which were administered—all and each produced no perceptible effect. But the manner of her relief was this: After she had been tortured for about a day and a half, another medium was sent to the house by spiritual direction. This medium, also a young lady, was a clairvoyant, rapping and writing medium; and upon her arrival a spirit, purporting to be that of the Apostle Paul, threw her into the clairvoyant state, and caused her to take hold of the hands of the afflicted person; when within the space of five minutes she was entirely relieved of the pernicious influence. And after keeping both mediums in the clairvoyant condition for a few minutes longer—during which time they were exceedingly happy, that which claimed to be the spirit of Paul brought them both into their normal states, perfectly well. And thus ended what was considered by many intelligent witnesses to be a case of pure diabolism."

ALARMING WONDERS.

The next place our Author mentions, is STRATFORD, CONN., where the most alarming wonders took place in the house of *Rev. Eliakim Phelps*, D. D. He goes on to say:

"While these strange occurrences were taking place at Rochester and Auburn, and the press and people were busy in trying to account for them on strictly mundane principles, making all manner of insinuations against the character and motives of those who even dared to investigate for themselves, some manifestations took place at Stratford, Conn., which attracted attention to that quarter, as well on account of the character and standing of

the gentleman at whose house they occurred, as the very strange, boisterous, and violent character of the manifestations. I have been allowed to examine all the records kept of the occurrences by Dr. Phelps, and shall be able therefore, to present the history with more minuteness and accuracy than has ever before appeared.

"The first disturbances took place on the tenth day of March, 1850, at the house of Rev. Eliakim Phelps, D.D. The house had been occupied by him from the 22d of February, 1848. It is a large and genteel country mansion, separated from the street by a fence forty-five feet in front of the house; which is thirty-two feet in front, and, including the piazza, seventy feet deep, with a hall thirteen feet wide, running through the whole depth of the building. Adjoining, and opening from this hall are two parlors and a dining-room. On the second floor are five sleeping-rooms, and on the third floor two. The kitchen is in the basement. The house was built about the year 1829 or '30 by a Captain Dondall, who for several years commanded a vessel in the China trade, and who died in the bay of Canton within two or three years after his family had taken up their residence in the house. The property then passed into the hands of another sea-captain, by the name of Purcell, who, with his family, occupied it for several years. Capt. Purcell dying suddenly in New-York, the family removed, and the house was occupied by an Episcopal clergyman for a school a year or more, and afterwards by a Mr. ——, also as a school for boys.

"None of the families who had thus far occupied the house had ever been disturbed, or witnessed any thing aside from ordinary events. At the death of Capt. Purcell it became the property of the two daughters, of whom Dr. Phelps purchased it during the month of November, 1847. For two years previous to this it had been unoccupied. Dr. Phelps and family commenced their residence therein on the 22d of February, 1848. Nothing occurred to excite the attention of the family out of the ordinary course of events until the tenth of March, 1850; and, as before stated, nothing can be learned of any strange or unusual events occurring there previous to

that time. It will be observed by the dates given that Dr. Phelps had occupied the house more than two years, had found it an agreeable and quiet place of residence—having never himself or any member of the family been disturbed or alarmed by unusual occurrences. On the tenth of March, as above stated, it being the Sabbath, Dr. Phelps and family, consisting of Mrs. Phelps, two daughters and two sons, the eldest a daughter aged sixteen, a son of twelve years, and a second daughter of six years, children of Mrs. Phelps by a former marriage, and another son of Dr. Phelps by the present marriage, not then three years old, all attended church; and an Irish servant-girl, who had been employed in the family some six months, and had shown herself to be honest and trustworthy, had gone on that day to Bridgeport, to attend the Catholic Church. On leaving the house in the morning it appears that the Doctor had secured the chamber-doors, and put the keys in his pocket; those which could be were locked inside and the keys left in them. The only door by which the chambers could be entered was locked, and the key taken by Dr. Phelps. He also locked the front-door inside, left the key in the lock, and, passing out at the back-door, locked that and placed the key in his pocket. On returning from church at noon the front-door was found standing open; the chamber-doors, which were left fastened, were now open; and in the nursery the furniture was thrown about in disorder; chairs on the bed, and thrown down upon the floor; the shovel, tongs and poker, with other things, were in unusual positions and places, every thing showing unmistakable signs of the work of some rude hand making mischief in their absence. Upon discovering the disorder here Dr. Phelps passed into other rooms on the same floor, but could see no other evidence of intrusion. The first supposition was, very naturally, that some person or persons had entered and robbed the house. Search was immediately made in the closets where silver plate, spoons, forks, etc., were kept. All were found safe and undisturbed. A gold watch, left in an exposed place, remained there as left. The impression still remained that burglars had been in; and, on examination of the windows, one was

found that could be raised from the outside, and though there was no evidence of entrance having been made there, no doubt existed that this was the place of access. Thinking they might return during the afternoon, Dr. Phelps remained at home, the other members of the family going again to church. Being left alone the Doctor armed himself, and, selecting a secluded position, awaited the return of the burglars. There was no disturbance during the afternoon; no sound of footfall; all remained quiet. On the return of the family, after the service, usually closing at three o'clock, several other articles were found out of place, but not in a way to make it certain that they were not moved in the morning. Articles of kitchen furniture were changed about. A tea-kettle, which had been used at dinner-time, was found hidden behind some boxes in the cellar. The bread, sugar-bowl, eggs, and numerous other things kept in the kitchen, were found where they did not belong, and where they had evidently been placed in some way which the family could not account for. Upon entering the middle chamber, occupied as a sleeping-room, a sheet was found spread over the bed outside the counterpane, and beneath which was a night-gown and *chemise* laid out with the arms folded across the breast, with stockings placed in a position to represent, as it seemed, a corpse, disposed as is usual before placing it in the coffin. On the wall were written characters resembling those said by certain clairvoyants to belong to a spiritual language, but which none of the family were able to decipher. Whether they had any significance, or how they came there, was alike an unanswerable question by the family; they had not observed them before. Occurrences ceased for that day and night, yet no one thinking of any mystery in the matter, they imputed it to roguish boys, or others, who had effected entrance with false keys, for mischief, rather than for robbery, and that the culprits would soon be detected. The next morning, March 11th, when the family went up stairs, after breakfast, the middle chamber had again been visited, exhibiting much the same scene of disorder presented the previous day. A sheet was spread out upon the floor, the wash-stand laid upon its back upon

the sheet, a candle-stick set upon the stand, the wash-bowl placed upon one side, and the pitcher on the other. The night-gown and chemise, used on the previous occasion to represent a dead body, were found one in the bowl, the other in the pitcher. It appears that these articles of clothing were not then in use; they had been placed in a trunk which stood in a closet adjoining that room. They were replaced in the trunk when removed from the bed the day before. As they were conversing in relation to the disposition of the things as above stated, Mrs. Phelps looked under the bed, and discovered articles there, partially concealed by the bed, resembling those in question. They were taken out and pronounced to be the same. Dr. Phelps had not before examined them, but then took them, noted the name and number on each, as they were marked, folded, and placed them again in the trunk, remarking that he would put them where they would stay; did not lock the trunk, not having a key, but locked the closet and placed the key about his own person; then requesting the family to all leave the room first, which they did, the Doctor, following, locked the door of the room, and kept the key. Having observed that Mrs. Phelps seemed a little troubled as to the mystery, he thought to convince her that there was no mystery in the matter, and, having secured the closet and room, he descended to the rooms below, following them all. After the lapse of some fifteen minutes, some person spoke to the Doctor, upon which he went up to the chambers. At the head of the stairs, out in the hall, he found the same articles which he had left as before stated. He examined them, and was *positive they were the same.* He went to the door; found it locked; entered by applying the key from his pocket; went to the closet; found it locked; took the key from his pocket; opened the door; looked in the trunk; and the articles were gone! Dr. Phelps states that he was confident there was no deception in the case, and that he then, for the first, felt that there was a mystery about the affair. He had never believed in the appearing of ghosts, or departed spirits, warnings, or any thing of that nature, and, at the age of three-score, had never seen or heard any thing connected

with that class of phenomena. The evidence upon which such superstitions, as he termed them, rest, he had never examined, and while he had no proof positive that they were impossible, and never did occur, he had no evidence to found a belief upon that they ever had. His idea of spiritual manifestations seems to have been that most, if not all, followed by a strict scrutiny, might be accounted for on natural or known principles, or some physical means, which would disrobe them of the mysterious altogether. But it was not to rest here. On the same day (March 11th) the moving and throwing of furniture commenced. An umbrella, standing at the end of the hall, leaped, without visible assistance, a distance, of at least, twenty-five feet. Dr. Phelps saw the movement, and knows there was no perceptible agency by which the motion was produced. A bucket, standing at the head of the stairs, was thrown into the entry below. Smaller articles, such as nails, forks, knives, spoons, bits of tin, iron and keys, were thrown from different directions about the house. He says: 'There were times when they came from such directions that they *might* have been thrown by some person in the house'—at least, that may be admitted—but in very many cases the motion and point of starting were such as to preclude all possibility of deception on the part of persons in the rooms. During the afternoon Dr. and Mrs. Phelps had occasion to go to Bridgeport; a distance of some three miles. During their absence the shovel and tongs, standing in the dining-room, were thrown violently down the basement-stairs; a piece of mourning-crape fastened to the knocker of the back-door, and the mirrors in the front chambers covered with sheets and table-cloths, as is the custom in some parts of the country while a person lies dead in the house. The crape on the door Dr. Phelps did not see, but the covering on the mirrors he removed with his own hands. The position of the mirrors in one room was such that the coverings could not, without great difficulty, have been placed there by any person about the house. Various articles were said to have been thrown about the room—the phenomena continuing in his absence about the same as when he was present in the fore part of the

day. Soon after sundown all was again quiet, and so continued through the night.

The next morning (March 12th) soon after the family were up, the same phenomena began again; knives, forks, spoons, blocks of wood, nails, etc., etc., were thrown from different directions, and with increased frequency, attended by still stranger circumstances, and those of a still more mysterious character. Mrs. Phelps expressed some alarm, and a wish that some of the neighbors might be called in. Dr. Phelps called on a retired clergyman of Stratford, a man of extensive information, much experience and sound judgment, who was universally admitted to be capable of rendering correct judgment and good advice in such a case. He requested him to call and spend an hour at the house, to which he cheerfully consented. Dr. P. told him that his family had been a little excited by some occurrences in the house, but did not state any of the details of the matter, but desired that he would sit with them for a short time and witness for himself. He remained all day, but was, at first, firmly of the opinion that the occurrences were produced, in some way, through the agency of the girl, or some other person about the house, and his main attention was directed to the girl in the kitchen, or the children, in the expectation that he should detect them in doing it.

"The door leading from the parlors to the kitchen was, by his request, locked, and all communication between it and the other parts of the house cut off; still, the throwing of articles went on as before. The children were sent out of the room, and the doors locked; but this made no difference. He staid through most of the day on Thursday, and returned soon after breakfast next morning, and remained most of the time for nearly three weeks. He became satisfied, before the close of the second day, that neither the girl in the kitchen nor the children had any agency in producing the strange movements. During the day (March 12th) some of the neighbors were in the house, and small blocks of wood were seen to fall in different places in their presence; but only one person noticed them in a way to excite inquiry, and that person was requested not to mention what she had seen.

On Wednesday, March 13th, the manifestations commenced early in the morning, in the middle chamber, the room in which two children slept, and began while they were both asleep. A book, standing in the library, ten or twelve feet from the bed, leaped from the shelf into the middle of the room. The blower, which was in the grate, leaped out on the floor, a distance of at least six feet, the noise of which first awakened the children. At the breakfast-table several articles were thrown; among them a large potato, which had been sent from Pennsylvania, and laid up in a closet in the east-chamber, fell on the table directly by the side of Dr. P.'s plate, in a manner that no person could have done it without instant detection. The Doctor's curiosity was much excited, and he watched, with all the scrutiny he was capable, every person in the room. He took up the potato and let it fall from different heights, in order to determine how far it must have fallen to have made the concussion that it did; and it was adjudged by all that the distance could not have been more than twelve or fifteen inches.

"Rev. Mr. —— came in soon after breakfast, and remained during the day. Several Bibles were opened at different passages, which seemed to be selected with a great deal of care, and indicated either by placing small pieces of paper on them or turning down a leaf. These things first occurred in the middle chamber where the library stood. While the family were at dinner similar things were done in the parlor adjoining the dining-room. Two Bibles and an Episcopal prayer-book were opened at different passages, chairs turned forward on the floor, two solar lamps placed on the floor, a hat and man's cap put one on each; nearly every thing in the room had been moved, and in so *short a time*, that it seems wholly inadmissible that any person about the house could have done it; besides, the whole household were in the dining-room, all seated at the table, except the servant, and she was employed waiting on the table.

In the afternoon the demonstrations were confined to the middle parlor. Dr. and Mrs. Phelps, and Mr. ——, and a part of the time the eldest daughter, being present;

in the absence of the daughter the doors were locked, and the three first named only were present.

"The throwing of various things occupied the afternoon. The articles thrown were picked up and placed upon the mantle, and between the hours of one and four o'clock, the number amounted to forty-six; among which were nails, bits of tin, iron, keys, and small blocks, all of which were gathered from different parts of the house; most of them from closets on the second floor, and the chambers. At one time, while Mr. M —— was standing near the centre of the room, a padlock, which was known to have been in the closet of the middle chamber, fell at his feet. He took it in his hand, letting it fall from different heights, to discover the probable distance it must have fallen to produce the concussion. After various trials it was judged to have fallen not more than two or two and a half feet. As Dr. P. was sitting, perhaps ten feet from the piano-forte, he saw a small toy-mouse, which was on the piano, arise as if tossed, and, describing a parabola as it came, fall at his side, so near that he took it from the floor without leaving his chair. This he speaks of seeing as distinctly as he ever saw any thing, the whole being perfectly in his view. He also saw, in the same way, among other things, a nail, cotton-spool and key, arise from behind the sofa, which stood diagonally across the corner of the room. He arose, went to the sofa, looking behind and under it, but could discover nothing which might give impulse to the articles. While examining the carpet about the sofa to find if any other things were there, without success, as his eyes were directed to one spot, there arose from that very point a piece of cheese-rind, perhaps eight inches from the floor; when he saw it first, it arose four or five feet, passed over the sofa, and fell on the floor. He is positive it was not there when he was looking at the carpet, and knows there were no visible means of its moving.

"Mr. M—— suggested, as he was about to leave on Wednesday night, that if the strange phenomena should return, he would like to have some other persons called in. Early the next morning, Thursday the 14th, the manifestations commenced about as they had on the pre-

vious day. Soon after breakfast a sheet was found spread upon the floor, several Bibles were opened at different places, the candlesticks in a row, the highest in the middle, and covered with a sheet; other articles changed about the room, without any seeming design, more than to attract attention. Mr. M—— proposed that notes be dispatched to Rev. Mr. W——, Congregational minister, and Mr. Plant, a lawyer of high standing and respectability, which was according done. It was at this time that they first began to hear rappings and heavy poundings. A loud sound, like some person striking the floor with some heavy substance, was heard, generally in the middle chamber. This was usually done when no one was in the chamber, and on any one entering all was still. In one instance a chair was seen to rise from the floor and beat down again, five or six times, with a violence which caused the house to tremble so as to be felt in all the adjoining apartments. A large plated candlestick, standing on the mantle, was moved by some unseen power to the floor, and then rose up and down, beating the floor, until the candlestick was broken. This was the first article that was damaged about the house. Several times, during the day, loud noises, like some one pounding with an axe, or some heavy substance, on the floor, were heard in different parts of the house, and several times the loud poundings terminated with a frightful scream; it was not a cry of distress, or any thing that could be easily imitated, seeming like something between the cry of a cat and the bleating of a calf, but louder than either. These sounds occurred, in all, probably twenty times while the manifestations were going on. Sometimes the screams seemed to be in the third story, sometimes in the front-hall chamber, several times out in the yard, and occasionally in other places. There was, at no time, any audible expression of words. The sounds consisted of poundings, knockings, and screamings. On this day the first images were found, which will be spoken of more fully hereafter.

"In the evening of this day, just after some young ladies had called, Dr. P.'s daughter returned to the parlor, it being between nine and ten o'clock. After seeing

the young ladies to the door, an iron stand, in which stood the fire-shovel, tongs and poker, leaped from the hearth, where it stood, into the middle of the floor, and rose up and beat the floor with a force that made a jar that could be felt, and the sound heard, in any part of the house. This was seen only by the daughter, but Dr. P. and wife heard the noise. The daughter ran through the dining-room to get up stairs, and, as she passed, a large table was standing, with the other furniture, arranged for breakfast the next morning. The table was three feet nine inches wide, and five feet three inches long, made of solid mahogany; and when she entered the room it rose up and beat five or six times against the floor with a force which made the house jar. The noise was heard by many persons in the house. Mrs. P. was alarmed, and screamed out: 'Oh! take me from this place!' This happened between nine and ten o'clock P.M. Previous to this time, all manifestations had ceased by sundown, or a little after.

"Soon after daylight on Friday, March 15th, movements similar to those on previous days commenced. Henry, a lad then eleven and a half years of age, attended the academy, and nothing had, thus far, ever occurred to connect these strange phenomena with his presence. Dr. P. had never heard or thought of particular persons being 'mediums.' But on this day the remarkable occurrences seemed to be connected more or less with this boy. His cap was torn on his head, so as to be entirely destroyed. Another one which he put on was taken in the same way. First a small hole opened in the crown; this gradually extended, and in a short time it was torn into many pieces. On another cap characters were made, apparently with chalk. They resembled those sometimes made by persons in the higher mesmeric state, describing them as characters of a spiritual language.

"Five or six of these characters were, at one time, made on the boy's cap. Others, supposed to constitute a sentence, were written on a red pocket-handkerchief; others on his pantaloons and coat, and on the *inside* of his sack-coat. Copies of these characters were taken with great care, and were preserved till September fol-

lowing, when they were mysteriously destroyed. From this time it became evident that some of the phenomena had some kind of connection with this boy.

"An umbrella, which he was carrying, was, in a mysterious manner, torn in several pieces. His pantaloons were torn from the bottom upwards, as high as the knee, and sometimes higher, and were literally torn to ribbons, an inch or more wide. This occurred several times under the immediate inspection of Rev. Mr. M., which seems to fix the fact that, in those instances at least, no power visible did it. Thus it continued for several weeks, clothing to the amount of twenty dollars being destroyed. At one time, while he was riding in a carriage with Dr. P., his cap on his head was torn in a mysterious manner, and his pants torn from the waistband to the bottom, in a way that no human power could have done. Dr. P. heard them torn, but could see nothing doing it, and knows the boy could not have done it himself. It was on this day, March 15th, that images, dressed in articles of clothing, were again seen; only two or three appeared on that day. The most extraordinary occurrences of this kind took place on Saturday, the 16th. Soon after breakfast two or three images appeared in the middle chamber; soon again another, followed by others still, numbering in all eleven or twelve. They were formed of articles of clothing, found about the house, stuffed to resemble the human figure. A lady's dress would be stuffed in some cases with a muff; again with a pillow, and sometimes with other dresses; a bonnet and shoes were aptly placed to complete the figure. These, on this occasion, all but one, represented females in the attitude of devotion, some having Bibles or prayer-books placed before them. One, formed of Mrs. P.'s dress, so much resembled the real, that the little boy, scarce three years old, coming into the room with his sister, older, whispered: 'Be still, ma is saying prayers.'

"A portable writing-desk, usually standing on the secretary in the room, was taken and placed upon the floor, a towel spread over it, and the image of a child kneeling beside it. A Yankee clock was taken from the mantle in the nursery, and placed upon the floor in the

middle of the room, a distance of twenty feet, and so carefully done that the clock was still going when discovered in its new place, though it stopped some time after. It does not appear that any of these images were seen in the process of construction, or that the clothing, which was gathered from different localities, was seen in the act of moving. When persons entered the room every thing was still, the clothing about the floor, which, upon going again within a few minutes, were found wrought into forms. The marked rapidity of their construction, and the life-like appearance of them, seems to have been truly wonderful. During this day several others than members of the family were present. In several instances, when the rooms were closed and the doors guarded, so that no person could enter, the images were constructed. To one reading or listening to the relation of these facts, the mischief and cunning evinced will seem amusing as well as most wonderful; but to the family who bore the annoyance and witnessed the terrifying demonstrations, it was a serious and trying affair.

"The reader will keep in mind that this was on Saturday of the first week of these strange proceedings, and many persons were still believing that they must be produced by some one in the house: every member of the family therefore was subjected to the most rigid scrutiny, which makes it morally certain that no member of the household could have had any agency in the matter without being at once detected. Besides the neatness and dispatch with which they were formed, the natural appearance of most of them must have required taste and skill beyond the conception of ordinary persons in the flesh. Mr. M. remained there throughout the day, Mr. W., Governor Plant, and Captain S., a part of the day. During the day and evening various things were thrown in different parts of the house. A brick-bat, which lay on the stairs leading to the third story, was thrown violently down stairs, passing very near the head of the eldest daughter as she was descending the stairs. A fire-shovel was also thrown near her, which she first saw high above her in a position to fall upon her head. She was several

times constrained to cry out from fear, so much as to cause apprehension on her account.

"[I omit, in this place, at the request of Dr. Phelps, a minute account of occurrences in which the medium seemed to be one who has now grown to be a young woman, and would feel a repugnance at having her name mentioned in connection with the subject. At one time a ribbon was tied around her neck, while she was sleeping, so tight as to cause a serious affection of the brain. Dr. Phelps was sitting in the room when it was done. Several other remarkable occurrences are omitted, on account of her connection with them. In the main they do not differ materially in their nature from the occurrences herein related.]

"The hiding of hats, caps, clothing, etc., seems at this time to have become of common occurrence. On several occasions a hat was seen to go up stairs—not thrown, but seemed to be carried rapidly by unseen hands. For several days Dr. P. was forced to keep his hat under lock and key to prevent its disappearance, if left out as usual. Coats, hats, and canes of gentlemen, who were strangers in the house, were spirited away; the only object seeming to be the gratification of mischievous desires, with the exception of a few instances. They were found sometimes in the chimney, under the bed, and in the bottom of trunks. The design seemed to be to detain the owners to witness further demonstrations. Two gentlemen from an adjoining town called, one of whom had expressed an earnest desire to witness the phenomena; but having passed several hours, and seen nothing, they were about to leave, when the person who expressed the wish found himself minus a hat. A thorough searching followed, but no hat could be found, consequently the gentleman decided to remain until the next day. During the evening and night, phenomena transpired sufficient to gratify his most abundant desire. Similar cases, with like results, afterwards occurred.

"On the nineteenth and twentieth, little occurred to cause alarm. Some of the family heard loud and frightful screams in an adjacent out-house, which must have been torturing to the feelings, much more so than the

silent images. Small articles were also thrown about the house. Reports had now got abroad, and some excitement was being produced, as is always the case in country towns, where each person knows their neighbor's private business quite as well, and sometimes better, than those most interested. And in a matter of this kind all efforts to prevent publicity would prove unavailing. Curiosity and staring wonder would overstep all bounds of propriety and respect for the private rights and feelings of the family, forgetting that it is no slight thing for the harmony and quiet of a household to be invaded, each member being subjected to suspicion, ill-natured scrutiny, or careless reproach. On this subject I can speak from experience, having myself passed the ordeal. To persons of refined sensibility it is a trial indeed. In this case, Dr. P. adopted the rule of giving all who called an opportunity to investigate for themselves, and to this rule he adhered, notwithstanding the annoyance such a constant visitation must have occasioned. In one instance, while a rabble was gathered outside, a stranger, who came unintroduced by letter or otherwise, asked to spend the night, and was refused for obvious reasons.

"On Friday and Saturday, March 23d and 24th, the disturbances increased, and became still more annoying. Loud poundings and screams were heard in different places, and on Saturday evening, between sunset and dark, Harry was passing through the dining-room, and thought himself suddenly caught up by some unseen power from the floor, and supposed that he was about to be carried off through the ceiling. He was very much frightened, and screamed so as to alarm the family, and remain in a state of great nervous excitement for two or three hours, and the effects did not wholly wear off for more than a week. At times he was in such a state as to require two men to hold him. For several days after this, he spent a portion of his time with one of the neighbors during the day; but the disturbances continued the same at the house, although he appeared to be more or less the medium as long as the phenomena continued. At one time he was thrown into a cistern of water; at another he was tied up and suspended from a tree, and

several times was thrown into a state of apparent sensibility, in which he would remain from ten to fifteen minutes, and for which no human cause could be assigned.

"Somewhere about the 20th or 22d of March, Dr. P.'s attention was called to a pamphlet (Capron and Barron's) giving a history of the "mysterious noises" at Rochester and Auburn. Several persons who had read the same proposed to question the agents of these disturbances in the manner there recorded, and see if they could get answers to questions. To this the Doctor objected, for reasons known to himself, but which may readily be imagined by those knowing his position in life, and his general opinions of such phenomena.

"On the 26th of March Anna left Stratford, and on the third of April Harry also left. No manifestations took place while both were away. Harry was absent a week, and Anna three weeks; but the very day that Harry returned, the manifestations commenced with greater power than ever. Even before he arrived at the house, a paper with some mysterious characters was dropped near the front-door. These characters were interpreted by a clairvoyant* to read as follows:

'Fear not when he returns; all danger is o'er.
We come, we disturbed thy house; but shall no more.
Believe us not evil or good till we prove
Our speech to humanity, our language of love.'

"This was supposed to indicate that no further disturbance would be made; but in the course of two or three hours another paper was found in the boy's hat in these words:

'The good ones say that all is done,
But the wicked ones say it has just begun.'

"The 'wicked ones,' in this case, seemed to come nearer the truth than the 'good ones,' for, on the afternoon of the eighth of April, the breaking of glass commenced for the first time by the breaking of a pane in a mysterious manner. In the evening of the same day

* Andrew Jackson Davis.

another was broken during family prayers, some of the pieces falling inside and some outside. There were no indications of any thing being thrown against it. From this time forward for several weeks glass was broken almost daily, until the whole number of panes broken amounted to *seventy-one* in the house and out-buildings. Most of them were broken by something being thrown against them; among the articles were a brush, a shoe, a poker, a fire-shovel, a candlestick, a pair of snuffers, books, and numerous other things; occasionally a stone or piece of brick, thrown from the outside.

"Dr. P. thinks it would have been possible, but not probable, that, in some of these cases, they might have been broken by human agency, but he was an eye-witness in some twenty or thirty cases, and knows that they could not have been so done. He saw a brush, which he knew to have been on a certain shelf but a moment before, and no person near the shelf, fly to the window, break out a glass, and fall down between the shutter and sash, where he knew, from the position, that no one could have thrown it. He saw a tumbler, which was standing on a bureau, rise from its place, fly to the window, and dash out the only pane remaining whole in the window, when no person was within twenty feet of it, and the only persons in the room were himself and Harry, the latter standing by the Doctor's side in the doorway of the room —a position in which it was utterly impossible for him to have done it without detection.

"The mysterious visitors, whoever they were, seemed at times to be actuated by a spirit of sheer mischief in the destruction of property, particularly glass and crockery. Even the glass in the carriage-top was broken out. Pitchers of water were, on two or three occasions, poured into the beds, and the pitchers and other vessels thrown about the room and broken. The damage to furniture during the whole time was nearly two hundred dollars. Sometimes there was a cessation of 'hostilities' for two or three days: but they would then return with additional violence; in fact they increased gradually in violence from the beginning to the middle of April. On the evening of that day, and during the night, they were more violent

and destructive than ever before. On the night of the thirteenth of April, loud pounding and beating, as with some hard substance, were frequent in the room adjoining that in with Dr. P. slept; so loud and continued were they, that at one o'clock no person in the house had been able to sleep. Soon after, a small drawer was taken from a dressing-table, and beaten so violently against the bedstead as to break it into fragments, some of which were thrown against the windows, breaking two panes of glass. The knockings were now transferred to Mrs. P.'s room. She was pinched, pricked with pins, and otherwise annoyed in a manner beyond explanation, 'on any known laws of matter or mind.' Mr. W. C. was staying in the house that night. He went to the room by request, and proposed to interrogate them, as they were then doing at Rochester and other places in Western New-York. Being left to act his pleasure, he queried, and was replied to as follows: 'Who are you? If a spirit, knock.' Immediately there were heard on the head of the bed distinct knocks. *Question.*—'Are you a good or bad spirit? If good, knock.' To this there was no answering sound. 'If a bad spirit, knock.' At once the same sounds as before were heard. *Question.*—'Will you spell your name if the alphabet is called?' *Answer.*—Knock. It was done; and a name was spelled out, and a communication made of a most extraordinary character, detailing the particulars of a transaction in which a portion of the family were said to have been defrauded out of a large property. As this whole communication relates to a matter which may yet come before the tribunals of our country for adjudication, I am expressly prohibited from making any extracts from this part of the journal. I regret this more, as the facts in this case form one of the most wonderful and unaccountable cases on record.

"The family concluded that, after these important disclosures were made, the disturbances would cease; but they were doomed to be disappointed. The following night no communications were made, but the throwing of articles and breaking of windows, crockery, etc., were renewed with greater violence than before. Four or five panes of glass were broken in one room in the space of

half an hour. While the family were together in the east chamber, a small sauce-dish, with an iron handle, rose from the floor, under the wash-stand, and beat against the bedstead with such violence as to break the handle off, and was then thrown back from whence it started. It beat seven or eight times against the bedstead, producing a noise that could easily be heard twenty rods. A round of a chair was beaten against the bedstead, in the same manner, when there was no person within seven or eight feet of it. A lamp that was on the mantel leaped into the middle of the floor, and was extinguished. Being left thus suddenly in the dark, produced no little agitation, and Mrs. Phelps proposed that they should take the children and go into the street, rather than stay in the house that night. In a few minutes two gentlemen, who had appointed to spend the night with them, arrived, and the more violent of the manifestations ceased.

About this time, Dr. P.'s attention was called to the fact that the demonstrations were much more violent in the presence of some persons than of others. While some were present they would cease entirely, and commence as soon as they left with great vehemence.

On the 17th the communications were renewed, and from that time they had frequent communications, mainly respecting the property affair. At one time they asked how they should know that this was really from the spirit it purported to be, and requested his signature; when in less than four minutes a small piece of paper having on it an exact fac simile of his handwriting was seen sticking to the wall—the writing apparently done with a pencil. Dr. Phelps still preserves the original paper with the name inked over. It was stuck to the wall by being made damp."

We shall abridge the rest of this marvellous relation for want of room. Inquiries have satisfied us that it is a true relation of facts as they occurred; be it owing to spirits in "the form" or out.

"Among the spirits who communicated were two, who professed to be in a state of happiness, and three in a

state of misery. One of the good spirits claimed to be a sister of him who made the first communication; she communicated frequently, and constantly manifested herself in the morning and evening devotions of the family, and always gave two distinct knocks at the utterance of 'Amen.' Upon inquiry as to the meaning of these two knocks, the answer was given that it was a response, after the manner of the Episcopal service, signifying that she joined in the devotions.

"Much that was communicated after the first few days was of a trifling and childish character; some, more like what would be received from street-rowdies than any thing else. To the question why they destroyed property, they replied, 'For fun.' It was asked of the opposing spirit what could be done to afford him relief; he answered that 'The best thing they could do would be to give him a piece of pie.' Sometimes letters would come, purporting to be from ministers of Philadelphia, giving accounts of conversions in their congregations and additions to their churches. These were addressed to the Dr., and indicated a knowledge of things in Philadelphia to an astonishing degree. Some of the letters were addressed to Mrs. Phelps, signed, or rather purporting to to be signed, by departed spirits of persons who had lived in Philadelphia, and all, or nearly all, who had lived in a single square, and were the acquaintances of Mrs. Phelps, during a residence in that city, in the time of her former marriage. Sentimental notes were also addressed to the daughter. These letters and billets were frequent, amounting in all to nearly one hundred, and were all written in one hand, though purporting to come from different persons. The fact was at one time referred to, and an explanation desired, to which the following was given: 'We do not write with the hand—do not touch the pencil; we write with the will.' At one time a paper was thrown down to Mrs. Phelps, while in the parlor with a number of ladies, having written on it, with a pencil, as follows:

"'SIR: Sir Sambo's compliments, and begs the laddyes to accept as a token of esteem.'

"A lady in the family of Dr. Phelps had, in a humor-

ous way, requested the spirits to write her a letter that she might send to a friend in Philadelphia. The spirit complied with the request by sending down the following:

"'DEAR MARY: I have just time to write and tell you I am well. Give my love to Miss K. and her uncle. Also to Mrs. and Mr. D. Also to Sarah. Good by.

"'H. P. DEVIL.'

"The initials of the lady's name, who asked for the letter, were H. P.

"Papers were also thrown down, signed 'Beelzebub,' and 'Sam Slick.' Sometimes names of persons, whom the family had known in Philadelphia, but who had been dead several years, were signed to these papers.

"The following was in pencil, and seems to be written in the same hand as the other. It was superscribed, "E. Phelps":

"'If you promise not to write that I told you, I will not throw any thing all this week.'

"On the 28th of July, 1850, two singular letters were thrown down, addressed to Dr. Phelps. They were both in one hand-writing, but were signed by two different orthodox clergymen of Philadelphia. Their interest in religious movements, and their acquaintance with the phraseology of 'revival' correspondence, are seen at a glance. 'St. Peter's,' in the second letter, is a Puseyite church.

"'DEAR BROTHER: The Lord is dealing bountifully with his chosen people. Brother Barnes admitted to the church forty-nine last Sunday, and Brother Parker thirty-four to-day. Brother Converse has had the cholera, and Brother Fairchild has grown so fleshy as scarcely to be recognized. Our friend Mr. Tarr has buried his wife. She died of consumption. E. Tarr is married. Brother Mahu, being suddenly inspired last Sunday, spoke so eloquently and so loud, and used such majestic action, as to be quite done up for a while. He broke a blood-vessel. Old Tiers has gone crazy, and is shut up in a mad-house, or rather a hospital. The H——s have gone into the country to spend some time. That's all the news.

"'Your faithful brother in Christ,

"'R. A.'

"'DEAR BROTHER: The millennium truly is coming. The day of the Lord is at hand. We are adding countless numbers to the altar of the Lord. Brother A—— became inspired last Sunday, to such a degree, that his soul took its flight to the regions above, and has not yet returned. The Catholic churches, St. Joseph's and St. Mary's, were burned down; St. Peter's, also—I believe that is a Catholic church. Brother Mahu was preaching from the text, 'Resist the devil,' etc., when he was suddenly overturned by an invisible power, which frightened him so that his hair turned white in five minutes.

"'Brother Barnes, to render his church more attractive, is going to have opera-singing and dancing, every Sunday P.M. Mrs. Alexander Tower, old Mr. Tiers, Brother Fairchild, and Mrs. Somerville, are going to dance. I think they will find it a very lucrative employment. Jane and Martha still progress in Hebrew.

"'Your affectionate brother,

"'M. R.'

"On one occasion, Dr. Phelps was writing at his desk, and, turning his back for a few moments, without leaving his chair, turned again to his paper, where he found written in large letters: 'Very nice paper and very nice ink for the devil.' The ink was not yet dry, the desk was not two feet from him as he sat, and he was entirely alone in the room.

"On a subsequent occasion a chair was placed upon the table by invisible power, and the two children, Harry and Hannah, raised up and placed upon it; they could neither of them tell how it was done. The sensation was that of some person placing a hand under them and raising them up. Many of these things occurred when the room was darkened, as has been the case in numerous other places, and for which explanations have been recorded, as given by the spirits. On the evening of the 20th of October, the light being put out of the room, the bell was placed under the table, with a request that it should be rung, and placed in the Doctor's hand. He was sitting by the table with both his hands lying on his lap open, with the palms upward. The bell rang several times with some violence, and then was placed in his left hand. This

was repeated four or five times in succession. Dr. P. sat beyond the reach of any one, and the room was sufficiently light for him to have detected any movement on the part of persons present. He requested them to let him feel the hand that placed the bell in his. Very soon a hand came in contact with his, took hold of his fingers, shaking his hand, passed slowly over the back of his hand, then over the palm again, took hold of his fingers, and he felt what he is sure to have been a human hand. He describes it as being cold and moist, which accords with my own experience repeatedly, and that of my friends. They then took hold of his foot, shook it with much force, loosened the string, took off the shoe, and placed it upon the table before him. At his request the shoe was replaced, the heel adjusted, and the strings drawn up, but not tied."

The manifestations in the CITY OF NEW-YORK have been very abundant. The following is a sample given by Mr. C.

FLOATING IN THE AIR!

"At some of the sittings of this circle, Mr. Henry C. Gordon, a medium, was taken up bodily, and conveyed about the room, without any visible power to support him. Sometimes his head and hands came in contact with the ceiling of the room, and he would float about the room in the air for several minutes. At the house of Dr. Gray, in Lafayette Place, he was thus carried through different apartments for a distance of more than sixty feet. This is attested by many credible witnesses, among whom are Dr. Gray and Mr. Partridge."

In BOSTON, PROVIDENCE, TROY, BUFFALO, and almost every city and large town in the Northern States, more or less of similar phenomena have occurred, and still occur; and these are attested by thousands of witnesses, it is said; and no investigator has been able to support a denial of the astounding wonders. For instance, such facts as the following by scores can be collected with names, places, and dates appended.

"WRESTLING WITH A SPIRIT.

"Several friends had come together to witness the strange power that seemed to be at work at the house of Brother J. A. While the rapping was going on, one of the company denounced the whole thing, said he did not believe it was spirits; or if it was, they could not rap and move tables, etc. And he defied and dared the spirits, saying he could throw down or whip any spirit. The Doctor then inquired of the spirit that was rapping at the time if he could wrestle; he said he could. The spirit was then asked if he was willing to wrestle and show fight with that gentleman; he said he was. The brave man then told the spirit to follow him out into the yard, and started, all the circle rising from the table, when it commenced moving towards the man, rose from the floor and hit him several hard blows before he reached the door, which hastened his steps; and, as he passed out, the table, or rather stand, was thrown at him, only missing him a little, striking the door-facing about midway, denting and scarring the facing, bursting off the top of the stand, breaking the legs, splitting the upright post, leaving indentations as though bullets and shot had been fired into it, the medium not touching it, only following close after, and out into the yard, where the spirit-fighter had arrived unhurt.

"But now commenced a new struggle: he began striking, jumping as though he was contending with flesh and blood, manifesting all the signs of determined bravery, and to fight it out to the last. He was several times thrown hard on the ground, then struggled and regained his feet, and down he would come again. This mode of testing the invisibles continued until the spirit's adversary was sorely wounded, and worried out of breath and physical strength. He finally regained his foothold, and made a hasty retreat into the house up a flight of stairs, taking to himself a private room, closing the door after him, 'declaring that he never wanted to fight spirits any more, and that if they would let him alone he would let them alone.'

"*Purdy*, (*Ohio*,) *June* 19*th*, 1853.

"S. D. PAGE."

—*Telegraph Papers*, vol. 2, p. 72.

The following is taken from the "*Christian Spiritualist*," of Dec. 29th, 1855.

"SPIRITUAL PERFORMERS AND MUSICAL WONDERS.

"Gov. N. P. Tallmadge not long since, in a communication to the *National Intelligencer*, testified to the following facts. Comment is unnecessary, since similar exhibitions of spirit-skill and power have been manifested in various parts of the country, and testified to by men and women of undoubted intelligence and veracity.

"If, however, things go on at this rate, Pres. Mahan will need to write another book, to oppose the modern mysteries of the '*Odylic force*,' for that *power* seems to be 'playing such strange' and knowing *tunes*, that his theology and philosophy will suffer alike, if he does not make the effort to save them.

"The Governor says: 'In my introduction to the "Healing of the Nations" I state the following case: In June, 1853, after my return from New-York, where I had witnessed many manifestations, I called on a writing medium in my neighborhood. A communication came through her to me, directing me to form a circle in my own family, and that a medium would be developed that would be all I could desire. I asked who it would be? It was answered a daughter. I asked which daughter, as I have four daughters. It was answered Emily. I was then directed, when a circle should be formed at my house, to put Emily at the piano. I asked: 'Will you teach her to play?' It was answered: 'You will see.' Emily is my youngest daughter, and at that time about thirteen years of age. It is here proper to remark *that she never knew a note in music, and never played a tune on the piano in her life*. The reason is this: The country was entirely new when we moved here, and there was no opportunity at that time for instruction in music. She was instructed in other branches of education at home by myself, or some other member of the family. I soon formed a circle in my own family, as directed. Emily took paper and pencil. Soon her hand was moved to draw straight lines across the paper till she made what is termed a staff in music. She then wrote notes upon it; then made all the different signs

in music, about all which she knew nothing. She then threw down her pencil, and began to strike the table as if striking the keys of the piano. This reminded me that I had been directed to place her at the piano. I proposed it to her, and though naturally diffident, she at once complied, and took her seat with all the composure and confidence of an experienced performer. She struck the keys boldly, and played "Beethoven's Grand Waltz" in a style that would do credit to one well advanced in music. She then played many familiar airs, such as "Sweet Home," "Bonnie Doon," "Last Rose of Summer," "Hail to the Chief," "Old Folks at Home," "Lilly Dale," etc. She then played an air entirely new, and sang it with words improvised or impressed for the occasion. New and beautiful airs continued to be sung and played by her, the poetry and sentiment being given as before. She was also soon developed as a writing medium, and I have received many beautiful communications through her, and of the purest religious sentiment.

"'I now add the following as cognate to the above: On one occasion I saw a young lady entranced, and in that state, with her eyes closed, played on the piano from one to two hours, without intermission, in the most superb style. All the pieces played purported to be composed by spirits, and were never heard or played before. Amongst others was a "dirge," which, to my ear, surpassed any music of the kind I ever heard; and the music and style of playing it were equal to what we understand of the most eminent performers and composers. She also played a "battle piece," never heard before. Nothing of the kind could surpass it. There was the approaches, the attack, the charge of cavalry, and parts representing the peculiarities of the French, English, Irish, Scotch, etc. The Scotch brigade came up under the music of the bagpipes; and it would seem impossible to give such a perfect imitation of the bagpipes on the piano. Afterwards came the burial of the dead, the slow and solemn music to the grave, the perfect resemblance of the beating of the muffled drum directly under the feet of the medium, the volleys of musketry, the booming of cannon at intervals in the *distance, and the* quick and lively air on the

return. The eyes of the medium were closed during the whole performance. *The style of playing and the fingering of the instrument were entirely different, and the artistic skill far surpassed her playing in her normal state.* In truth, except under this influence, she had not the physical ability to play such a length of time without intermission. She purported to be influenced by some of the "old masters." The style of the music was changed from time to time, as if some new performer had just appeared. During the performance, the piano at intervals, and for fifteen or twenty minutes in succession, would beat time to the music by raising the two front feet from the floor, and still striking the floor so gently as not to disturb the music in the least. The piano was so large and ponderous that a strong man could scarcely raise the front feet from the floor.

"'On another occasion, while four of us, the medium being one, were sitting round the parlor-fire, the piano on the opposite side of a large room was played with no human being near it. The performance was of the most splendid character. I have often heard Strakosch and De Meyer, and say, without hesitation, that in style and execution they never surpassed it. The piano was then closed by the spirits. The same music was repeated, with this difference only—that it was not so loud on account of the piano being closed. The piano was then opened by the same power, and played by striking the strings on the inside instead of the keys. Oh! what a wonderful thing is this "odylic force," that supersedes mind in *making* intelligence.'"

A friend of the writer was favored in the midst of his own family, with a performance of this kind. A table that had been set into a tortuous motion, by the mediumship of little children, *danced* in common, triple, or compound time, to the music of a piano; varying its motions according to the changes in the time. Certainly in this and the foregoing instances, the operations of mind and matter were combined in a marvellous way.

We have confined ourselves to the mention of physical manifestations, but these are not held to be the *highest* evidence of the fact that spirits do communicate with mortals. The *intelligence* that is conveyed through them, must come from *intellect*, and as in every instance it comes with avowed independence of the media, and often with confounding power to the persons addressed, it is claimed that the proof of the recently-developed spiritual intercourse between the living and their departed friends, is as complete as any rational man can ask. We give an instance of this *intelligence* taken from the author aforesaid, pp. 284–287.

THE INTELLIGENCE DISPLAYED.

"One of the most remarkable cases is thus recorded by Mr. Elisha Waters, of Troy. He made the statement as follows in the *Spiritual Telegraph:*

"'WATERFORD, N. Y., *March 27th*, 1853.

"'MR. BRITTAN: DEAR SIR: At a circle held in this village on the 5th of this month, there were some "*manifestations*" which bear so directly on the dispute in regard to the cause of the strange *phenomena* now so prevalent, that a brief account may not be uninteresting to your readers.

"'Several mediums, in various stages of development, were present, and a great variety of manifestations were made, mainly in the form of "*possession.*" In the course of the evening, Mr. John Prosser, a gentleman residing in Waterford, and subject to this *possession* in its most thorough form, was under the control of a spirit that announced that no one in the room ever knew or heard of him, but that he was drawn to the circle by strong attraction. He said he was over a hundred years old when he left the form; was a soldier in the Revolutionary War, and had frequently seen Washington, of whom he spoke with great reverence. He told us, as the result of his long experience, *to do our own thinking*, and to read the

great Book of Nature for our guidance; but that we should not "*fight*" the Church or the clergy, for their struggles would injure themselves more than others, and only help forward their approaching and long fore-written doom. He added, that the truth of spiritualism would now shine out without any aid from iconoclastic zeal. I should, perhaps, to do justice, say that he spoke of the Church as having accomplished a work, and as about to die a natural death after its great mission had been fulfilled.

"'I will give his closing remarks *verbatim et literatim.*

'Now, this is every word true I'm telling ye. I'll tell ye, so that if you've a mind to take a little pains, you can find out that this is *jest* exactly as I tell it ye. I lived at Point Pleasant, New-Jersey, and if you want to know, you *jest* ask if old Uncle John Chamberlain didn't speak the truth.'

"'He stopped speaking, and the usual signs of a change of possession followed, when some one remarked that it was a pity he had not given more particulars, as it would have been, under the circumstances, so thorough a *test.* It soon became evident that Mr. Prosser's grandfather (who is, in a sense, his "guardian") had possession. He turned his face good-humoredly around the circle, and remarked, that, as he saw many were anxious to hear more from the "old man," he would come back for a little while. After a short interval of quiet, Mr. Prosser's whole manner changed to that which he had while the former speaker had possession, and these were his words:

'My friends, I did not expect to speak with you again, but I want to give you this as a test. I died on Friday, the 15th day of January, 1847, and I was the father of eleven children. Now, if you've a mind to take a little pains, you will find this is all jest as I tell it ye. I don't talk as you do, but if you like to hear an old man, I will come again. Good by: I must go.'

"'It would be impossible to give an adequate notion

of the plain, unvarnished truthfulness which shone out through every word and gesture of his discourse. Other "manifestations," of a similar character, followed, and the circle broke up.

"'On the following evening, a circle was held at another house, but few of the members of the former circle being present, with some other persons. Mr. Prosser was the only medium present. Old Uncle John Chamberlain made his appearance again, and repeated the *statistical* part of his communication, when it was found that the scribe had written *Pleasant Point*, instead of *Point Pleasant*.

"'After finding out that there was such a post-office in New-Jersey as the latter, and that the 15th of January did fall on Friday in the year 1847, we wrote to the postmaster, and were informed that the "old man" was strictly correct in his account of himself. We send you extracts from the letters received, which will suffice to show the remarkable fidelity of the spirit's statements to the facts of his personal history.

'We, the undersigned, were present at the first circle mentioned above, and think the account of it correct. We also affirm that we had never, to the best of our recollection, known or heard aught of John Chamberlain, or any of the facts connected with his life or death; nor did we know that there was such a place as Point Pleasant in New-Jersey.

JOHN PROSSER,	E. WATERS,
SARAH S. PROSSER,	N. F. WHITE,
JULIET E. PERKINS,	Mrs. N. D. ROSS,
A. A. THURBER,	N. D. ROSS,
LETTY A. BOYCE,	J. H. RAINEY,
ALBERT KENDRICK,	Mrs. J. H. RAINEY.'

"'LETTER TO THE POSTMASTER OF POINT PLEASANT.

'TROY, *February* 23*d*, 1853.

'DEAR SIR: Will you be kind enough to inform me if there has died in your town, within a few years, an aged man by the name of Chamberlain? If so, please give me the particulars of the time of his death, age, etc.,

also, give me the name of one of the family with whom I can correspond.*

'Very truly yours, E. WATERS.'

"'THE ANSWER.

'POINT PLEASANT, *7th day, March*, 1853.

'E. WATERS: FRIEND: I received thy letter, dated 28th ult., requesting some information of John Chamberlain. With pleasure I will give thee a correct account, for I have known him well for fifty years, and lived a neighbor to him. He deceased January 15th, 1847, aged one hundred and four years. He had seven children that lived to be married; three of them have deceased and left children. He has four daughters living at this time; three of them are neighbors to me; the oldest daughter is a widow, seventy-eight years old; three have husbands; one of them lives twenty miles from me. As they have very little learning, they request thee to correspond with me. With pleasure I will give thee every information that lays in my power.

Very truly thine,

'THOMAS COOK.

'P. S.—He was a Revolutionary soldier; served in the war, and drew a small pension. T. C.'"

"A FUNNY SPIRIT.

"ST. LOUIS, *February*, 1856.

"After the accident at the Gasconade bridge last November, some of us were much interested in seeking communications with the *departed*, some thirty in number, and the most of whom were personally known to us. Among others, one night, we were pleased with the announcement that the spirit of Thomas Grey desired to be questioned. Grey was an old citizen, a very worthy man,

* 'FRIEND BRITTAN: After receiving the accompanying answer, I wrote again, making inquiry respecting the number of children he had, and received in reply that he had eleven; that two died in infancy, and that the remaining nine lived to be of age. Truly yours."

a self-educated mechanic, and fond of his joke and social glass, although not intemperate at any time. The party consisted of Hamilton Wade, Charles Levy, myself, and Miss Sarah J. Irish, the medium.

"To those who are not familiar with the manifestations as given through her, I will state that she calls the alphabet to the raps, with such *rapidity*, that very few can keep up with her in taking them down; and that it is useless for the fastest of us to try to put them into words until afterward, when, by spacing, it reads correctly.

"QUEST. 1. Do you have clothing there? He replied: 'As to clothing, Charley, we have that for a desire; friends clothe us till we understand the laws of particles sufficiently to clothe ourselves.'

"2. Do you have animals in the spirit-world? 'I have not seen any animal *but myself* since I left St. Louis.'

"3. Have you a shadow-land there, or something answering to Purgatory? 'I do not know what you are talking about. We have lights and shades, sunshine and shadows, in number *enuff* to satisfy any body. If that is what you want to know, there you have it.'

"4. Is there any difference between the *body* that you possess and of those spirits that have died a natural death? 'I see many like me, and many *onlike* me. Of the two I like my own appearance best; it is most *airtherial*.'

"5. Were you not surprised, on your entrance into the spirit-world, at its naturalness? 'No; I never was upset or astonished at any thing. It is the strange kind of heaven they have put me in, that I am most astonished at.'

"6. How do you get along without your regular glass? 'I *am* astonished at the wonderful manner I get along without *weting* my whistle, and not *geting* dry in the least on account of it.'

"At this point Mr. Wade addressed him, and desired to know if he could not assemble there thirty persons together, and unite in a communication that should convince the citizens of St. Louis of the reality of spiritual intercourse, by containing such a volume of tests as should confound skepticism? He rapped out: 'All very fine to talk about, Mr. What-is-your-name, and I should be very

glad to *accomidate* you, but your *feller-citizens* would believe that it came from us about as much as from a hen's-foot marrow-bone. Good night.'

"This last was a beautiful *test* to the close observer. Grey did not while on earth, know Mr. Wade, while he knew Levy and myself, and the *medium knew him better than either of us*—and it was mathematically absurd that she should spell out 'Mr. What-is-your-name,' when she knew him so well. It was satisfactory to us, at least, of his identity. "A. MILTENBERGER."

—*Telegraph March 1st*, 1856.

DIABOLICAL CONDUCT.

"MARCH 3, 1851.—Locke, the English philosopher, gave the 4th chapter of James, 7th, 11th, and 17th verses: '7. Submit yourselves, therefore, to God. Resist the devil and he will flee from you. 11. Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. 17. Therefore, to him that knoweth to do good, and doeth it not, to him it is sin.'

"After the reading of these verses was finished, he spelled: 'I want you to practise these teachings.' In answer to a question what the word devil meant in the 7th verse, he spelled, 'Resist evil.'

"Evil, which the spirits have been warning us against for several days past, seems fairly to have broken loose in our very midst, though not exactly in our circle. At a house in the neighborhood, where a medium resides, (the medium spoken of heretofore in this work,) manifestations have for some days been going on similar to those enacted at the house of Rev. Mr. Phelps, in Stratford, Connecticut, at a more early period of Spiritualism. Chairs, stove, furniture, and other ponderous things, are thrown about the house; bed-clothes stripped from the beds where people of the house are sleeping; books thrown frequently from the table to the floor; missiles thrown at the heads of people; the medium's clothes torn from her

body while wearing them; tables moved and lifted from the floor, with people standing on them, etc., etc.—and all done without contact with any person or visible agency. Hundreds of people have been there to witness these things, and will testify to the truth of it. The medium is a young married woman, very ignorant, and reputation not good. She says she is frequently pinched violently on her arms when no person is near her, and shows the marks left, as if made with the thumb and finger of a hand. For nearly half the time, for three or four days, she has been in the most frightful fits, produced by fear, and it is thought that she can not long survive in this condition."—(*Spiritual Reasoner*, pp. 58, 59.)

AN EARTHQUAKE.

"MARCH 19.—Locke came and spelled: 'To cultivate an even temper is the first step towards heaven.' This was no doubt intended for some of our circle. While all were sitting in silence, some of the most wonderful spirit manifestations we had ever witnessed were made. The whole house seemed to shake and rock to and fro, as if by an earthquake. The windows rattled, and the medium's head and upper part of his body appeared to be enveloped in the flames of an electric fire. He was much agitated, and trembled violently. In a few minutes all was again still, and Locke came and told us the manifestation was made by a spirit of high elevation and exceeding power. He then then told us that light was spreading in Warsaw, in Poland, more than in any other place where he was now communicating in Europe. We asked if the spirit of liberty and a desire for a restoration of their government were prevailing there. He spelled: 'The spirit of Christ is spreading there.' "—(*Idem*, pp. 71, 72.)

A RUDE SPIRIT.

"JAN. 26.—While conversing with the medium this evening, in a room apart from where the rest of the company were assembled, a small stone struck with some force against the stove-pipe and fell upon the floor, probably *to attract our attention*; then the stove (which

would weigh at least one hundred and fifty pounds) made a sudden movement, which jarred the room; the front part moved around several inches. As we were some distance from the stove, neither of us touching it, we were a little startled, and asked if this was a spirit manifestation.

"*A.* By rapping, 'Yes.'

"Asked if we remained passive, any other manifestation would be made.

"*A.* 'Yes;' and immediately we heard a loud report resembling the discharge of a pistol, which seemed to proceed from under the stove. We then heard rapping upon the floor, and we knew the sounds to be those made by Locke. We asked him if he would tell what spirit it was made the above-named manifestations. He answered, 'Yes;' and spelled, 'Paul.' We told him we had been taught that the apostles, or spirits of elevated spheres, never made demonstrations of this kind. He repeated the signal for the alphabet, and spelled 'Jones,' making the name 'Paul Jones.' We had interrupted him before he had finished spelling the name in full. He said Jones was not a bad spirit. We found the pebble-stone, which was thrown against the stove-pipe, lying upon the carpet, and preserved it.

"It was a cold night, the doors and windows all closed. How the stone could be got into the room, is a mystery. Physical manifestations with us were of rare occurrence, which is the reason of describing this so minutely. We have, however, frequently heard tunes beat upon the table, loud and correctly; seen lights moving about the room, etc., etc., but this is the first time we had witnessed a manifestation of this kind." (*Idem*, pp. 109, 110.)

A Possession.

"June 6.—Mr. Gardner is again with us on a visit, and a new order of manifestations is given through him. His spiritual sight is opened under the influence of spirits, and he sees the communication to be given in large golden letters on a groundwork or curtain which appears to be *unrolled* before him. A foreshadowing of this manifesta-

tion was given him on the 23d of February, 1851. (See page 50.) In being prepared for the peculiar state in which these communications are given, he becomes in a measure paralyzed; his breathing at first is labored and difficult; his eyes glassy and unnaturally brilliant. As soon as the spirit has sufficient control, he commences repeating the words as they are presented to his vision, in a slow, distinct, and impressive manner. If he struggles against the influence when he feels it coming upon him, and endeavors to remain silent, the spirits will notify those present by the rappings (which he can not control) of their desire to communicate in this way, and he is much agitated and disturbed until he calmly submits and resigns himself passively to this powerful yet harmless influence. The singular changes and appearance produced upon the medium during this phenomenon at first were rather startling to all of us, but we were soon quieted, and our attention wholly absorbed by the words which proceeded from his lips. The first communication received through him by this method, is already inserted in the introduction to this work, but we think it also entitled to another insertion here, under the date of its occurrence, as follows:

"These manifestations are yet in their dawn, and all the evil loves of men, and all the powers of hell are arrayed against the truth, yet the omnipotent Lord Jesus Christ is in them, and their progress, however slow, is sure. Bigotry may cavil, skepticism may sneer, prejudice may turn away her face in scorn, the serpent may be permitted to rear aloft its hideous crest and bruise the spirit of men for a time and times and a half times, but the seed of the woman shall bruise the serpent's head; as sure as the Lord God liveth and reigneth, so sure will these manifestations go on for ever. The sun could as soon be staid by the puny hand of man, as could these manifestations by any mortal power. They may be opposed and ridiculed, for so it has ever been with truth, but they can not be crushed. Their march is onward for ever, conquering and to conquer, until the kingdoms of this world become the kingdom of God and his Christ, and he reign for ever and ever.

"JOHN LOCKE."

In obtaining the above communication, the medium was only permitted to see each word or sentence as fast as it was written down; so it was impossible any error should occur. As soon as it was finished he returned to the normal state, with a slight shock, similar to that produced by holding the wires of a mildly-charged electrical machine." (*Idem*, pp. 153–155.)

It has been said that all the intelligence manifested in the operations of spirits, is owing to *clairvoyance*, or to *fraud* upon the part of the media. With regard to the first allegation, it is denied by the media themselves; but if this power really exists, it may account for a great portion of it, while in many instances the matter communicated, needs no other reference than the mind of the medium to satisfy us of its origin; yet we have seen accounts apparently well authenticated, where clairvoyance did not afford a satisfactory solution.

With regard to the charge of *fraud*, that appears to be fully exploded by ingenious contrivances made by Prof. Hare of Philadelphia, to prevent the possibility of deception by the media. One of these is an oblong table, with casters under the pair of legs upon the right, and an axle with a small wheel at each end under the pair upon the left, one of them being grooved. A disk, having the alphabet arranged upon it, as the figures upon the dial of a clock, is vertically fixed to revolve upon a spindle through its centre fastened to the frame of the table. A band connects the aforesaid grooved wheel with a grooved hub on the spindle behind the disk; an index, like that of a clock is fixed upon the end of the spindle; so that when the table moves to the right or left, this disk revolves to bring the letters in succession under the index. Upon the opposite side of the table, and *behind* the disk, the medium takes her seat; and her hands are placed,

not upon the table, but upon a plate of zinc which rests upon two balls perfectly round and within a few inches of each other on the table. It will be seen that thus situated, no mortal could possibly move the smallest table, much less one of six feet by sixteen inches. Yet through a medium thus situated, Professor Hare says he obtained intelligent communications *spelled* out, when she could neither see the letters nor move the table. If such be the true fact, then this is apparently satisfactory, and it reduces us to a choice between two opinions. Either Prof. Hare, with thousands of others are insane, and are all parties to a preconcerted fraud, notwithstanding they are scattered all over our country and Europe; or bodies are moved with a physical force and by an intelligent agent which can only be explained by admitting the claim of spirit-presence and power.

Our limits forbid other accounts, many of which are before us, stating how, when, and where spirits have given "unmistakable" tests of their presence and identity, *rapping* out, or *spelling* out, through the media, long and short paragraphs of *intelligence;* all of which are presented as infallible proof of spirit-communion in which mortals are made sensible of their immortality, and the bereaved and sorrowful comforted by the presence and soothing influence of departed friends, whose happiness is augmented by ministering to their spiritual necessities.

We have quoted largely, that the nature of the facts relied on, may be fully understood by that portion of our readers who have felt no inclination to know what is the nature, progress, or practical operation of the newest "humbug of the day."

The great element of strength in this movement professes to come from the spirit-world. It augments its numbers daily. Every effort hitherto made, to prove these

manifestations to be from some other source than spirits, has shared the fate of most all other attempts at proving a negative. These efforts have every where been made, and hitherto *have everywhere failed* to trace the phenomena to mundane causes. It is therefore a subject not to be treated with levity, for whether it be as to its claims, a system of truth or falsehood, the interests are incalculable, involving the everlasting welfare or the woe of millions. Nothing can exceed the positiveness of assurance that every adherent manifests, and the earnestness of spirit that pervades the various works written by the propagandists of this novel cause. There is entire truth in the following paragraph of Rev. C. Beecher, in his "Review of Spiritual Manifestations," p. 58.

"Whoever, ignorant of the publications of the movement, imagines that these claims are not forcibly wielded, with ingenuity, candor, popular adaptation, and success, is egregiously mistaken. The movement is rapidly advancing, and becoming one of the signs of the times."

CHAPTER II.

"Prove all things: hold fast that which is good!"—Paul.

THE FIRST TEST OF SPIRITUALISM.

Census of Spiritualism—A Challenge—Assurances given—The Author's Earnestness—The Mental Test improved—First Sitting, Poor Encouragement—Second Sitting, no Satisfaction—Third Sitting, written Communication—Mendacity—Fourth Sitting, Spirits fail—Fifth Sitting, a Possession—Sixth Sitting, Communication connected—A bad Failure—Seventh Sitting, a worse Failure— Eighth Sitting, "Dark Circle"—Ninth Sitting, no Satisfaction—Spiritual Library gathered—Tenth Sitting, the worst Failure—A Conclusion—A good Test—Personating Demons—Eleventh Sitting, Showers of Raps—Good Test—Communications—Twelfth Sitting—"Spiritoscope"-test—Thirteenth Sitting, an important Fact—Fourteenth Sitting, Reputation of Spiritoscope damaged—Fifteenth Sitting, Tests, etc.

We have now given a chapter of facts, which might easily be enlarged to the size of this volume, to show what is the ground-work of this wonderful modern movement. Whether the reader reject or accept them, in whole or in part, does not alter the fact of their influence throughout this and other communities, and hence, whether true or false, it is essential that they be understood in the outset of all intelligent research.

To condemn without investigation matter submitted to us by men of acknowledged sense and ability, is as ridiculous as to hold a man guilty upon mere imputation, until he prove himself innocent.

A host of well-authenticated facts, like those in the first chapter, that have fallen upon the sober senses of thousands of witnesses, prejudiced in the outset of their investigations, competent to sit on any jury in the land as judges of facts, and whose testimony in the matter before us, is just as good as if given under oath, compelled the writer to investigate for himself, not because he could doubt the superabundance of evidence already given, but because he had a good opportunity, and his Profession, as he conceived, demanded it. Who are these witnesses? Here is the answer given some two years ago.

"Though these modern 'spirit-manifestations' commenced but five years since, and, at first, only attracted the attention of two little girls by some slight tappings in their presence, there are now from twenty to thirty modes of manifestation, some of them of the most astounding character.

"It has been stated that there are a hundred thousand mediums, and two and a half millions of believers,* in this country alone, to say nothing of the many thousands in Europe.

"The attention of the British Parliament has been called to it; the French Academy of Science has long been considering it; and a memorial, signed by thirteen thousand persons, has been presented to the Congress of the United States, asking for a special committee to consider the subject.

"There are in the United States some twenty newspapers and periodicals principally devoted to it, and upwards of one hundred different publications on the subsect.

"It numbers among its advocates many men of the highest standing and talent, in every profession and

* The number now is claimed to be some 4,000,000! as I have been informed by an intelligent Spiritualist, who is a regular physician and an educated gentleman. But great allowance must be made to the love of the mavellous.

sphere. Doctors, lawyers, clergymen, a Protestant bishop, professors, and a reverend president of a college, foreign ambassadors and ex-members of the national senate.

"The rapid progress of belief in the reality of the phenomena does not depend so much upon the testimony of others, however reliable, as upon the personal observation and experience which probably every believer has had. Thousands of living witnesses testify, on the very day of their occurrence, that they have seen, felt, and heard the phenomena, and are compelled to believe in their reality, spite of their obstinate prejudices against them.

"There is no question about the authenticity of the testimony, the character and competency of those who testify, or the time and place. The names of all the parties, and all the circumstances of the events, are given, and the witnesses are now before you, ready to be questioned."—*New Test, Miracles*, pp. 10,11.

The names of men in high places, connecting themselves with this movement, may be mentioned; but it is proper at the same time to present the evidence of their sincerity and supposed strong position. The following is extracted from an "Address of the Society for the Diffusion of Spiritual Knowledge, to the citizens of the United States:" written some two or three years ago; and headed by the name of Gov. Tallmadge.

"We CHALLENGE you as men — as earnest men, as men desiring the good of your fellows — to come forth and meet us in the fight, expose our errors, draw the shroud away, and enable the world to see us as we are. We challenge you to come and do that thing.

"We believe that spirituality is a heaven-born truth. We profess to know that angels from heaven — that the spirits of good men progressing towards perfection have come here upon the earth we stand on, and talked with us face to face, and uttered words to us bearing the impress of their divine origin. We sincerely believe this. We are respectable men; we do not believe ourselves to

be insane. We ask you to come and meet us, and discuss the question with us; to examine these facts which we allege, and to prove, if you are able, either that these facts never did occur, or that their origin is other than that which it purports to be."

The names, claims, and positions of the gentlemen signing this address, will save any man from ridicule who accepts their *challenge*, which we do; and warrant any man to make earnest, persevering inquiry upon this subject, without incurring the censure of the wise and good. A further protection is found in the fearless examples and avowed opinions of clergymen, who have watched this movement with increasing interest; such as the following:

"Rev. Dr. Thomas M. Clark, one of the ablest clergymen of Hartford, Ct., concludes a letter as follows: 'I am aware that to ascribe so much importance to such a subject as this, will lead those who know nothing about it to suspect the soundness of one's judgment, and it will be said that our wisest course is to let it alone; it is one of the humbugs of the day, and will soon die itself.' It may be so, but the indications do not point that way at present. Men of the highest scientific reputation acknowledge themselves to be perplexed; judges of our highest courts and of the widest experience, are personally identified with these phenomena; clergymen are questioned by their parishioners; the most important principles of our religion are called in question. Meanwhile, is it right for the clergy, who profess to be the teachers of the people, to remain silent, when they believe that souls committed to their charge are being lured to destruction?" —*Answers to Seventeen Objections*, p. 6.

In the same little work, we are informed that—"at a sitting of several clergymen for the purpose of investigating this subject, the following communication was received," (from spirits:)

"'Brethren have you not seen the need of a tangible manifestation to convince the skeptical man of his immortality? How many have refused to enter the portals of a church, who would not refuse (prompted by curiosity) to investigate these rappings! Then rejoice that God in his great mercy and loving-kindness has permitted ministering angels to knock at the door of the skeptic's heart, to awaken him to sensibility.'"

The fact that persons who have read about these wonderful manifestations were made more liable to be taken with them, from his inability to give a satisfactory answer, determined the writer to seek from the best sources, for all necessary information, both for his own sake, and for the sake of others. He determined to go to fountain-head, and taking the advice of spiritualistic authors, to pursue an independent investigation, prepared to follow wherever TRUTH might lead.

Judge Edmonds says, respecting the communications given by spirits: "Their character has been such as to warrant me in saying I have been struck with their beauty—their sublimity at times—and the uniformly elevated tone of morals which they teach. They are eminently practical in their character, and not a sentiment is to be found that would be unacceptable to the most pure and humble Christian. The lessons which they teach are those of love and kindness, and are addressed to the calm and deliberate reason of man, asking from him no blind faith, but a careful inquiry and a deliberate judgment." (*Spiritualism*, vol. i., p. 54.)

This is beyond question *staking* intellect, judgment, reputation, and all that a sane man values, upon the truth of the matters spoken of; and that too by a man who, from his position, one would think, was well aware of the fact, he had a good deal to lose. More than this he says:

"We may say not merely that 'we believe,' but that

'we know,' and what is most interesting is, that the evidence is within every man's reach. He has but to knock, and it will be opened to him—he has but to ask, and he may receive. No man lives but he may, if he pleases, evidence most satisfactory, that the friends whom he has laid in the grave, do yet live and can commune with him."—"I know I can not be mistaken. Whether I am or not, the means are fortunately at hand to determine. I repeat, they are within every man's reach." (*Spiritualism*, vol ii., p. 49.)

Nothing could be more satisfactory to one conscious of a powerful desire to know the truth on this subject. The public character and strong assurance of the Judge made us quite certain of important discoveries and results; and to test the truth of these statements, to which we felt *challenged*, and despising that spirit that does not dare to wander beyond the orbit of narrowness in which it had been accustomed to move, the writer sought and found certain media in the pay of the aforesaid Society for the Conversion of Skeptics; and also other approved media with whom he might have protracted sittings.

The FIRST TEST, therefore, of Modern Spiritualism, will be found in his *own experience*. He wishes it distinctly understood, that all the foregoing considerations and a deeply-felt sense of responsibility arising from his position in life, not only awakened high interest, but also great caution, in the prosecution of his inquiries. Bound to investigate whatever concerned the danger or the prosperity of the Church, he did not feel himself at liberty to decline this subject, because he is satisfied that within the last two years more has been gained to Spiritualism from the Church, than has been gained to the Church from the world. Whatever clergymen and other Christians may think of it, he is quite sure they can not afford much longer to remain indifferent to its success, nor to treat it with contempt. The writer could not satisfy himself to

remain unable to answer the inquiries of others, who addressed him on the subject. He looked upon the cry of "humbug" and "delusion" as very unfair and unwise. The question—"What do you THINK of it?" and his acknowledged inability to answer in a satisfactory way *that question*, have laid the minds of church-members more directly open to acquiescence in the asserted truth of Spiritualism under the pressure of physical manifestations occurring before their eyes, of offered *tests* apparently well sustained, and of arguments applied at the same time. Minds thus overtaken and overcome may have been weak, may not have been well settled in the *general principles* of the Scriptures; but that is only an additional argument for personal investigation upon the part of the clergyman, that he may be able to guide such persons in their inquiries—for inquiries they will make.

Only on a few occasions has the writer resorted to a *circle;* and was disatisfied. He preferred to be closeted alone with the medium, to prevent all accidents arising from disturbance of equanimity of mind, and from circumstantial inability to *concentrate* it upon *questions* proposed to Spirits; besides, he wanted all the time to himself. With a few exceptions, he proposed his *questions* MENTALLY, as directed; and in almost every case received an answer by *raps* on the table, or by the table rearing up on two legs, and making the raps with the other two upon the floor. This latter method is more satisfactory, because the table is raised up *against* the hands and forearms of the medium resting upon it.

The asking of questions *mentally* is regarded and recommended as the best *test*, because the medium can not have a chance by any hocus-pocus to dictate the answers, unless he or she be a clairvoyant; in that case (if clairvoyancy be true) the medium might see your mind concen-

trating upon your question, and thus render the precaution useless. At all events it is the best test. Having however observed, that most all questions naturally fall into a form requiring an *affirmative* answer, the writer thought it would be an improvement upon this test, to ask mentally each question *twice* in opposite forms, so that truthful answers would always be the first *affirmative*, and the other *negative*. This method has been generally pursued, having an obvious advantage; and in the end proved quite satisfactory.

The reader will have to rely, in this matter, on the writer's *veracity;* should that be questioned, it will then be time enough to strengthen his word in the best way he can. It is proper to say that all his questions were prepared before going to the Medium, in every case except one, and also that he had to compensate the persons whose time he absorbed, which is no matter of complaint, except on the ground of *exorbitant* charges — a circumstance that tends to damage the cause, since people, especially *after* the reception of the communication, feel very much as though they had not received a *quid pro quo*, by a hundred per cent. This, however, did not interfere at all with the conscience of the writer, because he started with a full intent *to pay for his schooling.*

The object of the author, in the following examination, was to ascertain whether the strong assurances of Judge Edmonds and his co-laborers in the cause of spiritualism, might be verified in his own experience, according to the confident language in which they are clothed. For this purpose he meant if possible, to get at the truth on the following points:

1. Are the rappings and tippings produced by some *extraneous cause*, with which the Media are simply associated as instruments?

2. Is that cause to be accredited with any degree of *in-*

telligence manifested through them, and which it is seemingly irrational to ascribe to the minds of the Media?

3. Whether the doctrines of spiritualism will be verified by the application of the *mental* test to this asserted intelligent agency, inthe way the author proposes to use it?

It will be remembered the author is not writing merely for learned men, but for those who are unlearned and unstable, and are liable to be taken by strange things, and made to believe whatever those things may be said to confirm, simply because they can not explain, and have no general principles to fall back upon for relief.

With regard to the *first* point, it may as well be said here, that the answer must be given in the *affirmative.* Repeated trials of the most satisfactory kind, enable us to pronounce with entire confidence. We have heard of and seen attempts made to imitate these things by those who professed to "do the *tricks*," but they have all failed.

Respecting the other points, we defer remarks until the reader has gone over the ground with us.

FIRST SITTING.

DEC. 10TH, 1855. I called at the office of the *Spiritual Telegraph* to inquire for a well-developed and duly-accredited Medium. I was fortunate in finding one there —a Miss G. who, I was told by a gentleman present, was a capital one. At once I made an appointment with her for a sitting eleven days ahead. The result was a most disgusting exhibition of evident imposture, kept up for an hour; and my resolution to pursue the subject well nigh gave way. But as I had commenced with the intention of becoming qualified to answer the question — "What is spiritualism?"—and as I had seen Judge Edmonds's cau-

tions against imposition, as well as his assurances of success to all who would consent to investigate, I determined not to be hasty.

SECOND SITTING.

DEC. 19TH. Attended a circle at which presided a rapping medium in the pay of the Society for the conversion of Skeptics.

When my turn came, I asked *mentally* the following questions:

"Is there a spirit present to communicate with me?" "Yes."

"Are you the spirit of my *Mother?*" "Yes." (*My mother is living.*)

"Will you spell your name?" Here the Medium directed me to write out several names, including that of my mother, and then pointing to each, ask whether it were the name of the spirit present. My mother's name is *Elizabeth.* Besides that, I put down *Betsie*, and while several others were replied to in the negative, these names in my questions were both claimed by the spirit.

My time was up, and I had to give way for another skeptic. Of course this sitting was as unsatisfactory as the former.

THIRD SITTING.

At 2 o'clock on the same day, I went to another medium, said to be employed by the Society; and having chosen an hour for myself, I had as much time as I wanted. I was much pleased with Mr. C., who seemed a conscientious believer, and was disposed to help me all he could. Having told him I was an inquirer, and had read enough on the subject to excite my desire to thoroughly sift the claims of spiritualism, he replied that "there was

not much use in reading: the surest way was *personal examination.*"

We proceeded to business. Mr. C. is a tipping medium. He has before him a small table, say two and a half feet by ten inches surface, the legs of which run up to a very narrow frame, so that there was nothing that could conceal. The palms of his hands and his fore-arms rested upon it, and the table reared up on two legs, raising his arms with it, and with the other two, made the raps upon the floor. Sometimes this was done so *rapidly* and *heavily* as to jar the arms of the medium. This "manifestation" was certainly more satisfactory than the knocking, because I saw it was physically impossible that the medium could produce this action in the table, which was *against* the natural weight of the arms lying passively upon it. I sat on the other side and placed my hand upon the table, to ascertain if possible how the motion was made. There was nothing under the table; there were no contrivances in the floor, for I had previously lifted it, looked under it, and saw that it had a very narrow frame, and was very light. I am sure that the motion could not be produced by the medium in a normal state, unless he has the power to conteract gravitation; and I am equally sure he has not that power.

By his direction, I took small slips of paper and wrote on them the names of relationship, certain spirits sustained to me, such *Father, Aunt, Cousin.* Folding each so as to conceal the writing, I laid them upon the table, pointing to each in turn, and asking: "Whether the spirit bearing to me that relation, was present?" Two tips said, "No," Three tips, "Yes." When the finger touched the right one, the table tipped rapidly twice, making a loud noise each time. The paper thus selected I took up, and the others were *thrown unopened* in the fire. Having

examined, I found the word "Father," but did not reveal it.

By the medium's direction, I then wrote the *names* of the aforesaid relatives, on other slips of paper, folding them as before; and while in the act of writing a cousin's name, the medium was seized with a trembling, and said the spirit was going to write, and with great spasmodic action of the hand and arm, the following communication was made.

"I am happy to meet you here, my son; and find your mind in a condition for me to approach you. Spirits do communicate, and when conditions are favorable, can reply to questions. I am here with your aunt and cousin Jane. Your Father, ROBERT."

The only mistake here was in putting "Jane" at the end of the line, instead of after the word "aunt;" but this is hardly worth mention. The medium did not know me or mine: he had not seen or heard any of the names I wrote, and therefore I was somewhat startled with the promptness and correctness of the signature, for my father's name was *Robert;* I had told the medium that I came with a list of questions, and proceeded, with his approval of my method, to ask them *mentally* as follows:

Q. Will the spirit answer these questions, I have written? *A.* Yes; three tips.

Q. Is *Spiritualism* a deception? *A.* Yes.

Q. Is *Spiritualism* true? *A.* Yes.

Q. Is Edmonds deceived? *A.* No.

Q. Is not Edmonds deceived? *A.* Yes.

Q. Is Hare deceived? *A.* No.

Q. Is not Hare deceived? *A.* Yes.

Q. Is Tallmadge deceived? *A.* Yes.

Q. Is Tallmadge *not* deceived. *A.* No. (Faintly.)

Q. Is the plenary inspiration of the Bible *true?* *A.* Yes.

Q. Is the plenary inspiration of the Bible *false?* *A.* Yes.

Q. Is spiritualism of coördinate authority with the Bible? *A.* Yes.

Q. Is spiritualism of an importance such as the Bible? A. Yes. (*Emphatic.*)

Q. Is the Devil a *fabulous* being? *A.* Yes.

Q. Is the Devil a *real* being? *A.* Yes.

Q. Is Christ God and Man? *A.* Yes.

Q. Is there any such being as Christ? *A.* (Indefinite.)

Q. Can any one be saved but by Christ? *A.* Yes.

Q. Is man a *progressive* being? *A.* Yes.

Q. Is man a *stationary* being? *A.* Yes.

Q. Is Polytheism true? *A.* No.

Q. Was Moses a Mormon? *A.* Yes.

Q. Is not your communication an attempt at imposition? *A.* Yes.

Q. Is the medium before me an impostor? *A.* Yes.

Q. Have I a brother? *A.* Yes. (Untrue.)

Q. Have I a sister? *A.* Yes. (Untrue.)

Q. A wife? *A.* Yes.

Q. Have I a child? *A.* Yes. (Untrue.)

Q. Are you a lying spirit? *A.* Yes.

Q. Are you a good spirit? *A.* No.

Q. Can I rely on your truthfulness? *A.* Yes.

Q. Will you spell my name? No answer.

Here I asked the question aloud, and the medium directed me to write several names, and my own among them, which I had not announced. I did so, secretly. I had just begun to write the last initial of my name, when the raps came, and the medium said, "You are writing it now," which was a fact.

It will be seen that of *thirty-one* questions, only *five* were answered in the negative, four of these being contradictions to four others affirmatively put, besides seven other contradictions, making, in all, TWELVE LIES told by this spirit, who had written me a communication as a TEST of the truth of his identity! My father was a truthful man when on earth, and bore as good a character as any other mortal then extant. Now, if this were the spirit of my father, it is evident he has *progressed backwards*, and become a gross liar, which can not be true according to spiritualism. If he were not my father, but a deceiving spirit, then the *best test* named by Judge Edmonds has failed.

FOURTH SITTING.

DEC. 20TH. I visited the circle of the other medium, Miss F., employed by the Society. There was no male present but myself, in a company of some thirty-five. Having obtained a seat at the table first, I began my *mental* questions, but all failed. Several questions like the following were put:

Q. Will the spirit present communicate with me? *A.* Yes.

Q. Are you the spirit of my mother? *A.* Yes. (She is alive.)

Q. Is the whole Bible infallibly *true?* *A.* Yes.

Q. Is the whole Bible infallibly *false?* *A.* Yes.

My time was up, and I left. It is perfectly evident that the whole of the above is a deception. Let it be remembered that this medium is employed, at a salary, for the conviction and conversion of skeptics, by means of this circle; that Judge Edmonds assures us that any individual can, if he will, by these means, arrive at a reasonable amount of evidence for the truth of spiritualism; that he is allowed to ask any questions, *mentally* or orally, with

the assurance of enjoying a *test* that will convince a reasonable man, provided it be done in sincerity. Now, will any spiritualist say that I had any reason, thus far, to accredit these statements? After the *fourth* trial, made in all sincerity, but of course in a state of absolute skepticism, would I not have been justified in rejecting the whole thing as an imposture? Thus I reasoned, but I had determined not to be hasty.

FIFTH SITTING.

DEC. 22D. I visited Mr. T. S. P., who has been a seer and a healing-medium for the last eighteen months. He said that in his native place, in Massachusetts, he had been a member of an Orthodox Congregational Church for some twelve years before he became a medium; that he was surprised at what he saw when this event took place; and having given an account of his progression in the matter of spirit-seeing, he said he was utterly unable to explain the facts in his own experience. He affirmed that he actually *saw* spirits in the human form, attendant upon the steps of passengers in the street, in broad day-light, at will. He described them as human shapes, apparently of compressed light, denser than the surrounding light, and wearing a sort of gossamer-like flowing robe; or as adumbrated, and more attenuated than the surrounding medium. He further said he knew them to be spirits, because some of them had told him so, and he realized a sort of whispered colloquial talk, as it were, in the interior of his brain, conveying to him new ideas and impressions, such as he never before had. He also affirmed that he then saw a spirit standing by my side, (it was about 4 o'clock P.M.,) and he described it as compressed light, in a human form, as well defined as my own, but a little shorter in stature, having its hand upon my head. He

asked me if I did not feel as though something was in my hair. I did not. This spirit now moved his hand upon my forehead, then stood off a little, looking at me, and then taking hold of my arm!

This gentleman is entranced, and possessed by the spirit of an Irishman, whom he called his "guardian angel." This spirit is a very pure-minded, accommodating, and useful companion. He was known, when in "the form," by the name of Patrick, and was dismissed some years ago from this earthly sphere, by a railroad accident. In the spirit-world he is a PORTER; not like your Irish porters of earth with hand-carts, but a carrier of messages from spirits in the higher spheres to individuals in the flesh, made known through the medium. His chief business is, through him, to ferret out, and describe, and prescribe for all diseases "which flesh is heir to."

When he enters his medium, the latter is unconscious, and his vocal organs are used by the spirit as though they were his own, twisting them to the capabilities of the "rich Irish brogue," and with rapid utterance, using the tones, cadences, inflections, and expressions peculiar to a "far-down" Paddy, to the imitation of which, the medium says he is incompetent, in his normal state.

Having told him I had come for investigation, and would like to have a talk with Pat, he said he knew very little about it, but was willing to give me all the information he could, and that Pat would take possession of him soon, and then would talk with me.

The temperament of this medium I take to be *nervous-sanguine*, having an animated, prepossessing countenance, plump and fair. We were conversing upon the matter, when lo! he was cut off short, by an apparently involuntary shudder and jerk, which quickly passed over his whole *frame*. The eyes were closed, having the lids permanently

and tightly fastened down, like those of a blind man, while the brows would knit, and work the up-and-down motions usual in an animated talk. The whole countenance strangely assumed the *Irishest* expression imaginable; and sure enough, drawing up his chair, Pat began:

Pat. "Well, me frin', I would like to have a bit of a conversation wid ye." I replied: "I am happy to see you, Patrick. We poor mortals know but little, while you in the other world are far in advance of us; and I have come here to be enlightened on the subject of spiritualism, and should be grateful for any information I might obtain."

Pat. "Troth, me frin', an' I'll see an' do fwhat I can; but dther's somethin' dth' matther wid ye down *dthere*," (pointing towards my loins.)

"Well, what is it?"

Pat. "I can't somehow jist make out fwhat it's, but I see *dthere*, jist forenint me fingher, somethin' not right." (I had then a dull pain in the region of the kidneys.) "I see two leetle childher about ye, an' I dthink they are brodther an' sisther till ye."

"Oh! no, Pat, I never had either."

Pat. "No? Well, I can't make out who dthey belong till."

"Can you tell me any thing about my father, now in the spirit-world?"

Pat. "No, dade I don't know anny thing about him, but I'll away an' fine him out, an' I'll see about dth' childher too."

He then gave the medium a shake and a twitch, and was off. The latter, rubbing his eyes, assumed his natural expression and voice, solemnly assuring me he knew nothing of what had passed. I could not resist the impression that he was playing a hoax, and yet all appear-

ances were against that supposition; especially the peculiarity of the eye's being like that of a dead man's, with the *lid* glued to the ball, and not in the least partaking of the motion of the animated brow. After talking awhile about this strange phenomenon, the *spirit* came back, and like a man jumping into a boat, caused a great commotion, as in the first instance. Now the same altered countenance, Irish as ever, was again before me; and with an exulting shake of the head, decidedly Irish and awkward, thus he began:

Pat. "Bedad, I foun' him—yeer fadther!"

"Well, can you describe him?"

Pat. "Yis; he is a leetle tallher and sthouther nor you; I mane bigger-like about dth' shouldhers, an' a leetle sthoop'd, but not very sthout about dth' body." (This was true.) "He diedt a long time ago here in dth' citty, away down dthat way," (pointing south. This was also true.) "Whin yeer fadther was in dth' form, I dthink he did somethin' or anodther about d'th ships." (This was, for a considerable time, remotely true.) I foun' out about dth' childher, too, for dthey had diedt in a neighborin' house, of croup, afore him, an' he was burridt near dthim; an' dthis is dth' rason fwhy I saw dthim about yees. In dth' speret-worldt dthey have grow'd up now."

"Can you tell me in what sphere my father is, and what was his name?"

Pat. "He is in dth' fift shphere. In dth' speret-worldt dthey have not dth' same names, as in dthis. Yeer fadther's name there is dth' Counshellor, becaas, his buishness is to instruck dth' sperets dthat are below him."

"Is there really a Devil in the next world?"

Pat. "No, nor is dthere anny hell, or lake burnin' wid fire an' brimshtone, as is said upon airth."

"Well, what becomes of the wicked?"

Pat. "Och! dthey go into the lowest shphere, fwhere dthey will progriss, afther a while."

"But do they not suffer for their sins?"

Pat. "Yis, in some sich way as dthis—for inchthance; if one man murdhers anodther, whin he comes to quit dth' form, he must look for dth' speret of dth' murdher'd man, an' ask his pardon; for he will be onaisy in his conscience. All dth' hell dthere is, is in conscience. An' dth' sowl is not held responshible for deeds committed by dth' passionate animal speret."

"Is there such a being as Jesus Christ?"

Pat. "Yis, he was the greatest madegium dthat ever lived, but was nothin' more dthan a mere man."

"Does it make any difference then what a man's religion is?"

Pat. "Hoot,' dth' divil a bit: if he lives a dacent moral life, its all dthat's required from him. For inchthance, if a mudther hash dtifferent kinds of nutch—some of dthem panutch, some waal-nutch, some chesh-nutch, an' so on; ye see dth' mudther distributes dthem alike among dth' childher; an' they crack dthim an' find a good kernel in aich, an' dthrow all the shells away. So wid dth' dtifferent religions. In aich, dthere ish a good kernel."

"When you were in the form, Patrick, what was your religion?"

Pat. "Och! but I was of dth' worst of thim—I was a Roman Cattholic, an' I assure ye, be me fwortd, I have niver seen dth' Virgin Mary since I've been in dth' speret-worldt. No, indade, I have not."

While musing for a moment, Pat took advantage of my silence; and giving the medium another shake, he left for his own place: and so did I.

The reader can compare this with an instance of the same sort already given. He is at liberty to think that

I was victimized. I can not here give the details that would show otherwise, because it would take up too much room. I do not think I can be easily duped, though I make no pretensions to special shrewdness.

Hitherto I have been inclined to think that the Demoniacs of the New Testament, were not cases of actual possessions; because, though the word *demon* as used among the ancients meant any kind of spirit, and never *the devil*, it was popularly understood to be the spirit of a *dead* person. My difficulty was, as to the irrationality of the belief, that under any circumstances, either a foreign spirit or the spirit of my deceased neighbor, might come and take possession of my body, use my senses, and deprive my soul, *nolens volens*, of its exclusive right conferred by my Maker. But this medium's experience puts a different face upon the matter. His explanation is, that his own spirit is willing to accommodate, and retires within itself, and becomes unconscious, yielding the use of its bodily organs to the stranger for his purposes. And it would appear, that on the principle of "honor among thieves," Pat steals the faith of his patient, while the medium pockets his money for medical advice: and this is his pay for the spirit's accommodation!

If this may be so, then my foregoing argument against *real* possessions, is badly maimed. At all events, I give it up for the present. But, at the same time I do not believe that Pat was the soul of an Irishman, notwithstanding the accuracy of the Irish brogue and provincialisms, running like mad, from a Yankee tongue. If the medium spoke the truth, to the belief of which I am inclined by the facts of the interview between us, then this is a case of real possession by a *personating demon*, or, as I take it in the N. T. sense, an *evil angel.*

It will be seen, that Pat taught me to believe the most

manifest error on the subject of human accountability: and plainly denied the doctrines of the Bible. Let that be remembered.

SIXTH SITTING.

JAN. 5, 1856. Called upon Mrs. C., a medium who has been before the public for *six* years, and has gained the reputation of being one of the very best *test* mediums. I asked for the best test, and she also specified that of asking questions *mentally*. I wished to confine myself to subjects which, in the nature of the case, spirits ought to know, and had prepared a list. This medium informed me that they could certainly answer whatever questions related to spiritual matters.

I then took my seat at the table, wrote down the names of my friends who had "left the form," and as before related, the spirit declared himself to be that of my maternal grandfather. To him I put the following questions.

Q. Are you acquainted with the matter of Judge Edmonds's publications on Spiritualism? *A. Yes.* (Emphatic.)*

Q. Do you know as much as Judge Edmonds does? *A.* Yes.

Q. Is he sincere? *A.* (Indefinite.)

Q. Is he deluded? *A.* Yes.

Q. Are his books worthless? *A.* No.

Q. Can spiritualism enable me to know the thoughts of others? *A.* Yes.

Q. Are not the thoughts of every one known to God *alone?* *A.* Yes.

* Were he one of the spirits that held jubilee over the publication of the Judge's letter, related in the sequel, no doubt he knows all about it.

Q. Are not the pretensions of Spiritualism false? *A.* No.

Q. Is it impossible for Spiritualism to demonstrate immortality in any way? *A.* No.

Q. Is it impossible to demonstrate it by any appeal to the senses? *A.* Yes.

Q. Is it impossible for the spirits of our departed friends to communicate with us whom they have left behind? *A.* Yes.

Q. Is it impossible for them "to labor for our redemption from sin"? *A.* Yes.

Q. Must all redemption come through Christ? *A.* No.

Q. Are not the pretensions of Spiritualism as to curing the sick, lame, and blind, *false?* *A.* (Indefinite. Don't know.)

Q. Can Spiritualism make man *realize* what will be his condition in another world? *A.* Yes.

Q. Is it not impossible for man to do this, by all that Spiritualism can do? *A.* (Indefinite. Don't know.)

Q. Are *angels* an order of beings distinct from the *souls* of *men*? *A.* Yes.

Q. Does Spiritualism lead to hypocrisy? *A.* Yes.

Q. Does it prevent hypocrisy? *A.* Yes.

Q. Does it lead to crime? *A.* Yes.

Q. Does it deter from crime? *A.* No.

Q. Does it recognize Pantheism? *A.* No.

Q. Does it assert, without proving the immortality of the soul? *A.* No.

Q. Does it release man from responsibility to God? *A.* Yes.

Q. Are the most essential claims made by Judge Edmonds in behalf of Spiritualism *false?* *A.* Yes.

Q. Can I become a medium? *A.* No.

Q. In what sphere are you now? *A.* In the *sixth* sphere.

Q. How long since you "left the form?" *A.* *Ninety* years ago. (My mother has just completed her *seventy-ninth* year!)

Q. Did you die in England? *A.* No. In Scotland? *A.* No. In Ireland? *A.* No. In France? *A.* Yes. **(Untrue.)**

This communication I wish to put in a connected form as follows. "I (the spirit) am acquainted with the matter of Judge Edmonds's publications, and I know as much as he does. As to his sincerity, I can not say; but he is deluded: yet his books are not worthless. Spiritualism can enable you to know the thoughts of others, and yet the thoughts of all men are known to God *alone*. The pretensions of Spiritualism are not false. It is not impossible for it to demonstrate immortality in any way; but it is impossible to demonstrate it to the senses. It is also impossible for departed spirits to communicate with mortals, neither can they labor for their redemption from sin: but all redemption does not come from Christ. I do not know as to the pretensions of Spiritualism to effect cures. It can make a man realize what will be his condition in another world. Nay, I must retract, and say, I don't know. Angels are of a different nature from men.

"Spiritualism leads to hypocrisy, and prevents it too; it leads to crime, and also deters from crime. It does not recognize Pantheism, nor does it assert without proving the soul's immortality. It teaches man's release from responsibility to God. The most essential claims of Spiritualism, as put forth by Judge Edmonds, are *false*. You can not become a medium. I am now in the sixth

sphere, it being ninety years since I left the form in France."

It will be remembered that the sixth sphere is a far advance in progressive happiness and holiness. Yet here is a spirit from that high eminence, contradicting himself, and uttering the grossest falsehoods! My grandfather was a very intelligent, consistent, and pious man, noted for his integrity and usefulness in the region where he dwelt. Now if this be his spirit, he has *progressed backwards*, and the more he has *advanced*, the more *immoral* has he become! If he be not the spirit of my grandfather, then either he is a bad spirit, in which case Spiritualism has no TEST worthy of reliance, and all its boasting is turned to its shame; or, it is no spirit at all; in which case the whole thing is an atrocious imposture. I was greatly disappointed as to the affirmations and assurances above quoted: yet, having gone deeply into it, I determined to "progress."

SEVENTH SITTING.

JAN. 7. Called upon Mr. Conklin, a medium before mentioned. He told me he believed all these manifestations were owing to hidden laws of nature, and that there was nothing *supernatural* in them at all. I took my seat at the table; the spirit present announced itself by tipping it thrice *up against* the hands of the medium, the *wrists* also being on the table and not behind the edge. Having written relationships and names, as before spoken of, the spirit of my *maternal grandmother* declared herself, but made a slight mistake in taking the name of *Charles*. She said she was in the *fifth* sphere, and must therefore have gained a large share of knowledge. Moreover, when she was "in the form," I was a great favorite of hers; she had much to do with my early impressions and instruc-

tion, and I believe she was much attached to me, as I was to her, and therefore I was delighted that she presented herself at this time, for I knew *she* would not deceive me. I proceeded with my written questions *mentally*.

Q. Can I communicate with spirits of the higher spheres? *A.* Yes.

Q. Are you able to solve theological questions? *A.* Yes.

Q. Is the plenary inspiration of the Bible *true?* *A.* Yes.

Q. Is the plenary inspiration of the Bible *false?* *A.* Yes.

Q. Is the doctrine of the Trinity *false?* *A.* Yes.

Q. Is the doctrine of the Trinity *true?* *A.* No.

Q. Is the doctrine of the fall of man *false?* *A.* Yes.

Q. Is the doctrine of the fall of man *true?* *A.* Yes.

Q. Is the Devil a real being? *A.* No.

Q. Is the Devil a fabulous being? *A.* Yes.

Q. Is there a hell? *A.* Yes.

Q. Are its torments eternal? *A.* Yes.

Q. Is hell a fiction? *A.* Yes.

Q. Is human depravity a fiction? *A.* Yes.

Q. Is human depravity real? *A.* No.

Q. Is Jesus Christ a fabulous being? *A.* Yes.

Q. Is he a real being? *A.* Yes.

Q. Is he God and man in one person? *A.* Yes.

Q. Is his two-fold nature a fiction? *A.* Yes.

Q. Is he the only Mediator between God and man? *A.* No.

Q. Are there other mediators equally efficacious? *A.* Yes.

Q. Is the atonement a safe reliance for salvation? *A.* Yes.

Q. Is the atonement a *false* doctrine? *A.* Yes.

Q. Is the Holy Spirit a real personal existence? *A.* *Yes.* (Emphatic.)

Q. Is the Holy Spirit a mere influence? *A.* Yes.

Q. Is the Holy Spirit a fiction? *A.* Yes. (Emphatic.)

Q. Is Pantheism as good as Spiritualism? *A.* Yes.

Q. Is modern Spiritualism an *imposture?* *A.* No.

Q. Is modern Spiritualism *true?* *A.* Yes.

Q. Are its alleged facts owing to occult laws of nature? *A.* Yes.

Q. Are they owing to diabolical influence? *A.* Yes.

Q. Are they from God? *A.* (Doubtful.)

Q. Is this medium, through whom you communicate, deluded? *A.* Yes.

Q. Will you raise this table up to the ceiling, and gently let it down again? No answer.

Q. Can you answer philosophical as well as theological questions correctly? *A.* Yes.

Q. Is matter eternal? *A.* Yes.

Q. Is Pantheism true? *A.* Yes.

Q. Is modern Astronomy *false?* *A.* Yes.

Q. Is ancient Astrology *true?* *A.* Yes.

Q. Is the earth a hollow sphere? *A.* Yes.

Q. Were heathen oracles and manifestations as true as modern Spiritualism? *A.* Yes.

Q. Is the doctrine of immortality *true?* *A.* Yes.

Q. Is the doctrine of immortality *false?* *A.* Yes.

Q. Are you a stranger to Christ? *A.* Yes.

Q. Have you seen Christ? *A.* Yes.

Q. Do you belong to the *highest* sphere? *A.* Yes. (Emphatic.)

Q. Do you belong to the *lowest* sphere? *A.* Yes.

Q. Are you in heaven? *A.* Yes.

Q. Are you in hell? *A.* Yes.

Q. Are angels a distinct order of beings? *A.* Yes.

Q. Are angels and the souls of men the same? *A.* No.

Q. Is there a difference between spirit and matter? *A.* Yes.

Q. Is there identity between spirit and matter? *A.* Yes.

Q. Is the spiritual body the essence of matter without its properties? *A.* Yes. (Hesitatingly.)

Q. Is the spiritual body a property of matter without its essence? *A.* No.

Q. Will you give me a TEST of your identity by alphabet? *A.* No.

Here the medium wrote "*thro' the mental.*"

When I had finished, I placed my hands under those of the medium, but the table would not tip. After repeated trials, when the medium requested the spirit orally to tip the table, the thing could not be done. He said, "he supposed it was owing to a break in the electrical current or something of that kind." May be so.

Now what am I to think of Spiritualism, with its two and a half millions of adherents, including "doctors, lawyers, clergymen, a Protestant bishop, professors, a reverend president of a college, foreign ambassadors, and ex-members of the national Senate?" Have they been converted by such physical manifestations? Oh! no. *The intelligence!* THE INTELLIGENCE! cries the Judge. And is the *intelligence* I have presented, *such* as can so carry away the "progressed" of the nineteenth century, as to have made the cause of Spiritualism, "in half a decade spread among mankind with a celerity which the Christian religion had not equalled in a hundred years"? (*Spiritualism*, vol. i., p. 53.) One of the things that struck the Judge as remarkable was, "that *his mental questions*

were answered, when he knew that no person present could know what they were." He further says, on the same page: "I was at the time a disbeliever; I had all my wits about me, and was on the sharp look-out for deception. And all who will thoroughly investigate this matter, will, over and over again, be placed in the situation I was, when they will be compelled to say 'I know,' in defiance of all preconceived opinions, and of all the arguments in the world from those who do not, and can not know." (*Spiritualism*, vol. i., p. 13.) He further says: "I beg it to be borne in mind, that I am not so much seeking to convince others, as I am aiming *to induce them also to investigate for themselves.*"

This I have done, following the advice of experienced spiritualists, holding protracted interviews with media, *employed* by the Society to convince skeptics, and with others acknowledged equally as well developed; and notwithstanding the assertion that "the Spiritual theory can stand ALL TESTS, and is not only adequate to account for ALL THE PHENOMENA, but gathers strength from every principle assumed in all the other theories: from Mesmerism, Od., Back-Brain, and the DEVIL(!)," (*N. T. Miracles and Mod. Miracles*, p. 7,) it certainly appears, the TEST I have used in no case hitherto has been to the credit of the spirits.

In the above communication from one who, when "in the form," abhorred a lie, I am told that my venerable, truth-loving, and devotedly pious ancestor is in the fifth sphere, (well progressed, though profligate Tom Paine, her cotemporary, is far above her,) and that she can solve theological questions. Those which I put, she was familiar with, from her youth.

From this competent and reliable teacher, then, I learn, that the plenary inspiration of the Bible is both true and

false! The doctrine of the fall of man is both true and false! That the Devil is both a real and a fabulous being! That there is a hell, and that its torments are eternal; and that there is no hell! That there is no such thing as human depravity! That Christ is both a fictitious and a real being! That his two-fold nature is both a truth and a falsehood! That the atonement is a false doctrine, and yet a safe reliance for salvation! That the Holy Spirit is a real personal existence, a mere influence, and, emphatically, a fiction!! That Pantheism is true! That the facts of Spiritualism are owing to occult laws of nature, and to diabolical influence, while it is doubtful whether they are from God! That modern Astronomy is false, that ancient Astrology is true, and that the earth is a hollow sphere! That the doctrine of immortality is both true and false! That there is both difference and identity between spirit and matter! That the communicating spirit belongs both to the highest and lowest spheres!

Such is the result of MY test. Here there is a score of absurdities demonstrating *the intelligence!* Has a good spirit ever been known to stultify himself in this way? Could the most ignorant spirit that ever "left the form" be so debased in intellect as to utter such things? Certainly a *good* spirit could not do it, and surely a *bad* spirit, not a fool, would hardly volunteer the easiest means of detection, when thus attempting to deceive. Does it not, then, look as if these raps of "yes" and "no" were the mere hap-hazard movements of the table, produced by an animal magnetic current, connecting, essentially to the effect, through the brain of the medium, being in an abnormal state? I do not assert this, but if it be so, the whole theory vanishes in the smoke of the most mischievous flame fanaticism ever kindled. But I must still ply my test, for I am after *intelligence*, clearly disconnected with the *minds of media.*

EIGHTH SITTING.

On the afternoon of the day last mentioned, I attended the Davenport "dark circle," where the spirit of *John King*, who died "in the beginning," performed great wonders. Spiritualists have denounced this as a "humbug," and therefore I shall not dwell. I do not see consistency in this, because other dark circles are applauded. Surely the mere fact of John King's preference to do things in the *dark*, which, according to Spiritualist authors, other spirits do in the *twilight*, can be no sufficient reason. In that circle one of my thumbs was taken hold of by the finger and thumb of another hand, when in a position where I could not perceive how it was possible for a mortal hand to get at mine in the dark or in the light with such precision, without my striking with my stick, briskly moving before me, the person to whom it belonged. I was, like the Judge, "on a sharp look-out for deception," in *the dark*, to be sure, but having all my senses alive for discovery, sight excepted. As soon as I felt the grab, at the very moment the other hand left, having given me a smart jerk, I was very quick to make a dash with my stick, but I only struck through air. I was told this was a spirit hand.

In the middle of the room, and between two boys who were media, there was a large table, with various stringed-instruments upon it, a speaking-trumpet, a tambourine, and a bell. When the lights were put out, then commenced a thumbing upon the strings, and then a shaking commotion among the instruments, and finally they all left the table, and went round the room at a furious rate, all the strings a-twanging, the tambourine a-beating, the bell a-ringing, and the tables a-running like mad. Suddenly the light was turned on, and all was

still. The media were in their chairs, in the same position, but the tables were found in one corner of the room, some few yards from their first position, and the instruments had fallen, some on the floor, others in the laps of the persons present. I also felt a guitar strike my cane, elevated and thrust forward to intercept any mortal that might pass by me, as in its gyrations round the room, it passed close and swiftly, causing a breeze upon my face, and saluting my ears with harsh, hoarse discord. The raps came, and the alphabet was called for, as in other circles. Now there has been nothing done in that circle half so wonderful as the airy flight of my namesake, in daylight, at Dr. Gray's, mentioned in the previous chapter. If these things are branded by Spiritualists as an imposture, because done in the dark, what shall be said of far more wonderful things which they accept as proof of the power of the spirits producing the whole movement, and done in twilight? Thus my mind labored.

NINTH SITTING.

JAN. 8. Visited the public circle of Mr. Conklin, for the conversion of skeptics. On taking my place at the table, by the help of the papers, as aforesaid, my maternal grandmother announced herself. She said, at this time, she was in the *second* sphere.

Q. Are you able to answer my questions? *A.* Yes. (Mentally asked.)

Q. Is ultimate annihilation to be the destiny of spirits? No answer, but the medium was moved to write. He could not, and had to give it up. Subsequently he tried again, and I was informed, the spirit "could not control to write," and the pencil was dropped.

Q. Is the doctrine of immortality a fiction? No answer. I repeated the same *aloud*. *A.* Yes.

Q. Are all religions alike useless? Here there was a call for the alphabet, by the spirit tapping in rapid motion. The following sentence was spelled out, through the medium: "In the light of theological teaching, immortality is a fiction!" "A pretty good answer," said the medium; but I could not see why my last question was neglected, and an explanation offered to the answer given to an *oral* one, evidently wrong, unless his mind had something to do with it. Many questions previously and mentally put, and receiving answers equally absurd, were not explained. To me, this was a very suspicious circumstance. But my time was up, and a dozen individuals had to be *convinced*. I asked the medium what was the nature of his sensation when writing under the influence of spirits. He said, "he felt a nervous tingling in his arm, and sometimes through his whole body, as if his elbow was against an electric battery." He thinks "his arm is not released from the magnetic influence during the whole time taken up by the circle."

I now procured an armful of the best books on the subject, such as SPIRITUALISM, by Judge Edmonds and Dr. Dexter, in two octavo volumes of 1047 pages; MODERN SPIRITUALISM, 12mo, 438 pages; SPIRIT COMMUNION, octavo, 273 pages; CELESTIAL TELEGRAPH, 12mo, 2 vols., 410 pages; SPIRITUALISM SCIENTIFICALLY DEMONSTRATED, octavo, 462 pages; LIFE IN THE SPHERES, 16mo, 143 pages, and several other volumes. Of pamphlets, octavo, 553 pages; 12mo, 434 pages; newspapers, &c. Thus I commenced a course of reading, and left not a page unperused. In the mean time I embraced every opportunity to talk with Spiritualists.

TENTH SITTING.

APRIL 20. Visited the medium, Mr. Conklin, and occupied an hour in the prosecution of my design. When I took my seat at the table, after a short time a spirit announced itself. I took slips of paper and wrote *Father* upon one, folding it up, *Grandmother* upon another, and *Friend* upon another. The spirit present rapped, denoting that he was a friend, and not a relative. I remembered that I had this morning wished my friend G—— to announce himself, and therefore I wrote his *name*, privately, but before I had finished it the table made a tumultuous noise, jostling itself out of place, to assure me of the presence of my friend, Rev. G. I. G. The paper on which I wrote his name I put in my pocket. My first questions were speculative, previously prepared, and put MENTALLY, as follows:

Q. Do you belong to the higher spheres? *A.* Yes, the sixth.

Q. Are you able to enlighten me on theological and spiritual facts and doctrines? *A.* Yes.

Q. Are the Scriptures *unworthy* of reliance? *A.* Yes.

Q. Were their reputed authors fictitious characters? *A.* No.

Q. Were they real characters? *A.* Yes.

Q. Is the doctrine of plenary inspiration of the Bible *true?* *A.* No.

Q. Is it a *false* doctrine? *A.* Yes.

Q. Are the Scriptures a guide *superior* to reason? *A.* Yes.

Q. Are the Scriptures a guide *inferior* to reason? *A.* Yes.

Q. Were the manifestations of heathen mythology of

the same origin as those of modern Spiritualism? *A.* Yes.

Q. Were they truly from the spirit world? *A.* Yes.

Q. Are the manifestations of ancient heathen oracles and of modern Spiritualism alike referable to Demonology? *A.* Yes.

Q. Is Demonology a mass of fiction? *A.* Yes.

Q. Is the river Styx a reality? *A.* Yes.

Q. Is the river Lethe a reality? *A.* Yes.

Q. Is Charon a real personage? *A.* Yes.

Q. Was the religion of the ancient Egyptians superior to that of the Hebrews? *A.* Yes.

Q. Is God the soul of the universe? *A.* (tumultuous) Yes.

Q. Does He bear the same relation to it as the human soul bears to the human body. *A.* (tumultuous) Yes.

Q. Has God a body like to that of man. *A.* Yes.

Q. Is He the *essence* of matter? *A.* (tumultuous) Yes.

Q. Is the individuality of God a fiction? *A.* (tumultuous) Yes.

Q. Is the unity of God a fiction? *A.* Yes.

Q. Is plurality in God a fiction? *A.* Yes.

Q. Is the Trinity a fundamental *error?* *A.* Yes.

Q. Is the Trinity a fundamental *truth?* *A.* Yes.

Q. Is Christ an *unreal* being? *A.* Yes.

Q. Is Christ a *real* being? *A.* Yes.

Q. Is Christ God and man united? *A.* Yes.

Q. Is Christ's nature truly taught in the Scriptures? *A.* No.

Q. Do you believe in the decrees of God? *A.* Yes.

Q. Are the decrees of God fictitious? *A.* Yes.

Q. Is the Bible account of creation *false?* *A.* Yes.

Q. Is the Bible account of creation *true?* *A.* Yes.

Q. Is the fall of angels a *fiction?* *A.* Yes.

Q. Is the fall of angels a *fact?* *A.* Yes.

Q. Do angels and men partake of the same nature? *A.* Yes.

Q. Is there a natural difference between angels and men in the next world? *A.* No.

Q. Was man made a *sinful* being? *A.* Yes.

Q. Was he made a *sinless* being? *A.* Yes.

Q. Is the fall of man a fiction? *A.* Yes.

Q. Is man a *perfect* being? *A.* Yes.

Q. Is God the author of sin? *A.* Yes.

Q. Is He a malevolent being? *A.* Yes.

Q. Is man independent of God? *A.* Yes.

Q. Is man irresponsible for his conduct? *A.* Yes.

Q. Is human guilt a *fiction?* *A.* Yes.

Q. Is it a reality? *A.* Yes.

Q. Is Spiritualism unable to account for it? *A.* Yes.

Q. Does the Bible sufficiently account for it? *A.* Don't know.

Q. Is conscience an original faculty of the mind? *A.* Yes.

Q. May it be stretched and twisted into erroneousness? *A.* Yes.

Q. Is conscience a thing of education? *A.* Yes.

Q. Does every man make his own conscience? *A.* Yes.

Q. Is religion a vain thing? *A.* Yes.

Q. Is virtue of the same moral quality as vice? *A.* Yes.

Q. Is vice of the same moral quality as virtue? *A.* Yes.

Q. Is God indifferent to moral character? *A.* Yes.

Q. Is God regardless of sin? *A.* Don't know.

Q. Will God punish sin in hell? *A.* Yes.

Q. Is there a hell? *A.* Yes.

Q. Is hell a fiction? *A.* Yes.

Q. Will hell endure for ever? *A.* Yes.

Q. Have the wicked the best chance for heaven? *A.* Yes.

Q. Is prayer useless? *A.* Yes.

Q. Is Pantheism *true?* *A.* Yes.

Q. Is Pantheism *false?* *A.* Yes.

Q. Is Polytheism *true?* *A.* Yes.

Q. Is Polytheism *false?* *A.* No.

Q. Is Atheism *true?* *A.* Yes.

Q. Is Atheism *false?* *A.* Yes.

Q. Is the doctrine of annihilation *true?* *A.* Yes.

Q. Is the doctrine of immortality *false?* *A.* Yes.

Q. Is there absolute *identity* between matter and spirit? *A.* Yes.

Q. Is there absolute *distinction* between matter and spirit? *A.* Yes.

Q. Is the faith of Spiritualism the best? *A.* Yes.

Q. Is Universalism a delusion? *A.* Yes.

Q. Is Universalism the sum of all truth? *A.* Yes.

Q. Is the "Age of Reason" as good a guide as the Bible? *A.* Yes.

Q. Is the "Koran" as good as either? *A.* Yes.

Q. "What must I do to be saved?"—is that a *vain* question? *A.* Yes.

Q. Is it an *important* question? *A.* Yes.

Q. Is it properly answered in the Bible? *A.* No.

Q. Are spirits *unable* to impart any new truth? *A.* Yes.

Q. Are they *unable* to add any thing to the knowledge or comfort of mankind? *A.* Yes.

Q. Will Spiritualism lead all its adherents into error? *A.* Yes.

Q. Are its manifestations from an evil source? *A.* Yes.

Q. Are its advocates deluded? *A.* (tumultuous) Yes.

Q. Will it procure for its own votaries expulsion from God? *A.* (tumultuous) Yes.

Q. Do spirits deceive through the media? *A.* Yes.

Q. Is confidence in any and every communication, therefore, great folly? *A.* Yes.

Q. Are all communications fallacious? *A.* Yes.

Q. Are any real? *A.* Yes.

Q. Is the Devil a real being? *A.* Yes.

Q. Is not modern Spiritualism a device of the Devil? *A.* Yes.

Q. Do you *deny* that Jesus Christ has come in the flesh? *A.* Yes.

Q. Do you *admit* that he has come in the flesh? A. Yes.

Q. Will those who die impenitent for ever progress in sin and consequent suffering? *A.* Yes.

Now here is a mass of contradiction and falsehood from a spirit of the *sixth* sphere, which at once shows an absence of *intelligence;* for it is alike beneath the cunning of a spirit designing to deceive, and irreconcilable with the good intention of a pure spirit. It is also incompatible with the supposition of clairvoyance in the mind of the medium, for that would anticipate and correct discrepancies. If, then, neither a good nor a bad spirit, nor clairvoyance, can consistently be accredited with this medley, the conclusion seems almost inevitable, that these raps are made hap-hazard by some inexplicable agency, which, whatever it may be, is destitute of intelligence. But this is again contradicted by the *ready* response to every question *mentally* put, just as soon as it

is formed. This seems to favor the idea, that they come from mischievous spirits. To secure one's self against imposition, I learned from the *Celestial Telegraph* that it is necessary to solemnly adjure the spirit communicating—a precaution which I took, but in vain.

I now proceeded to test the spirit as to his *identity*, and put the following questions of fact, MENTALLY, as before.

Q. Is your real name G. I. G.? *A.* Yes.

Q. Was your profession on earth that of a mechanic? *A.* No.

Q. A lawyer? *A.* No. Here I secretly wrote his name in full, at which there was a strong rapping.

Q. A minister? *A.* Yes.

Q. How long since you died? *A.* Five years, but corrected himself, saying he could not calculate time.

Q. How many children have you? *A.* Six. This was the number when he died.

Q. Did you die in New-York? *A.* No.

Q. Did you die in S——e? *A.* Yes.

Q. At your own house? *A.* No.

Q. At your brother's house? *A.* Yes.

Q. Where is your family—at L.? *A.* No.

Q. In New-York? *A.* No.

Q. At. N——n? *A.* Yes. All these were rightly answered.

Q. Will you write me a communication by the hand of the medium? (Orally.) Immediately his hand seized a pencil, and attempted to write. There was much apparent spasmodic action, but he could not get on. Finally he succeeded in putting down the following:

"Not now—I have not much writing power.

"G. I. G."

He signed the true initials, not one of which the medium had seen or heard from me, and there was no one else in the room! There were other answers to questions of fact I may not record, and all *truly* answered. *This was confounding.* My friend was one of the most truthful, conscientious men I ever knew; in the first set of questions, there is the most *glaring absurdity throughout.* In the second, *uniform truth, over his own initials!* I proceeded, (mentally:)

Q. Did you preach the truth when on earth? *A.* No.

Q. Am I a minister? *A.* Yes.

Q. Do I preach the truth? *A.* Yes.

Q. Is the substance of my preaching the same as yours was? *A.* Yes.

Q. Can't you write your full name by the hand of the medium? *A.* No.

Q. Now I demand, in the name of God, are you truly such as you represent? *A.* Yes.

Q. I solemnly command you to answer me, in the name of God, have you told me *lies?* are your communications *deceptive?* *A.* Yes!!

I then put my hand under one of the medium's hands, and felt a tremulous motion that seemed to run up his arm. I requested the spirit to raise the table with my hand under his, but he could not do it. The medium requested the spirit to raise it, but in vain. I withdrew my hand, and the spirit was again requested to raise it, but he was off.

Now the whole of this spirit-interview can have no other effect than to *confound* the mind. This is what an evil demon would naturally aim to do. My friend would never have thus practised upon me, when in the flesh. If he can now do it, he must have *progressed backwards;*

but this is contrary to Spiritualism. If he can not do it, then a personating evil demon has endeavored to confound me; and there is not a Spiritualist in the world, that has any reliable evidence that he is not grossly deceived; because not a man of them can boast of a better test of identity than the last set of questions, above given, in relation to personal concerns, together with the "signature."

What, then, is the conclusion? This: *No Spiritualist can prove the identity of the spirits communicating. No Spiritualist can prove that he is not grossly deceived. No Spiritualist can successfully deny that personating demons are playing upon his credulity, and are leading him, by false teachings and plausible deceptions, into ruinous error.* And as they are fond of challenging, *I challenge one and all of them to show by adequate evidence that they are not deceived by evil spirits personating good ones, beyond their powers of detection.*

This is the very way imposition was carried on by the old heathen manifestations. Thus Porphyry writes to the Egyptian Priest Anebo: "There are some who suppose that there is a certain obedient genus of demons which is naturally fraudulent, omniform, and various, and which assumes the appearance of gods and demons, and *the souls* of *the deceased;* and that through these, *every thing which appears to be either good or evil is effected.*" (Taylor's *Iamblichus.*)

"By the contrary kind of demons all prestigious effects are produced. They constantly cause apparitions and spectral appearances, skillful, by deceptions which excite amazement, to impose upon men. *It is their very nature to lie,* because they wish to be considered gods, and the presiding power among them to be taken for the supreme god." (*Porph. apud Euseb.*)*

*Apocatastasis, p. 113.

The same learned author quotes from Iamblichus, *De Abditis Rerum Causis*, as follows, p. 114: "Evil spirits, after a fantastic and fallacious method, simulate the presence of the gods and good demons, and therefore *command the worshipper to be just, in order that they themselves may seem to be good, like the gods.*"

The same representation is made in the "Mysteries": "*An evil demon requires that his worshipper should be just, because he assumes the appearance of one belonging to the divine genus; but he is subservient to what is unjust, because he is depraved.* That which is hostile to itself, which is discordant, and never the same, is *the peculiarity, in the most eminent degree, of demoniacal dissension*, about which it is not at all wonderful that things of an opposing nature should subsist."

Now, as the *old heathenish wonders are accepted by our Spiritualists, as emanations from the same source with their own*, we are entitled to press them for the evidence that evil spirits can not and do not perform every wonder they record. If, according to an old author, evil spirits, "gliding secretly into the bodies of men, simulate diseases, terrify the mind, distort the limbs," why can not they do the same thing now, and then *heal* by such prescriptions as are put up by spirit direction, and sold at the office of the *Spiritual Telegraph*, in order to gain the confidence of men? I assert that the whole system is nothing more nor less than heathenism revived, and challenge any one that will try it to show the contrary.

But it may be said, if evil spirits communicate, why not the good? Do we not read, that the angels are "ministering spirits, sent to minister to them that are the heirs of salvation"? Our answer is ready: They are not sent to "communicate a new revelation." They are said

to be *restricted* in their services to certain persons. Angels are not the souls of men. The whole representation of Scripture is opposed to this idea; but it is not pretended that other than the souls of men make our modern manifestations; therefore this quotation is not in point. Nor are these the spirits of our departed friends, because the souls of our friends who love us would not deceive us, as do the demons in question, who personate them; because the jejune talk of these demons is far below the progressed state of intellectual development our friends attained before they left this world; because all *revealing* communications between heaven and earth, ceased with the culminating revelation of Christ, which closes the New Testament; because demons, who in all ages have *aped* the oracles of God, are likely to palm themselves off now for "ministering spirits;" and that they do so in this instance, is evident by the use they make of appeals to the Bible, only to destroy the authority of the Bible, and place their own pretended revelations upon a par with it, if not superior to it, for the purpose of dictating the faith of mankind; and because these demons deny the existence of the Devil and his angels, whose personal being and agency in the affairs of this world Christ most distinctly taught; and this is just what evil spirits might be expected to do.

In all my communications, it will be seen, that if they come from any intellect at all, personating demons have *lied*, and endeavored to confound me. In all communications I have read, which are not a few, I see nothing that may not consistently proceed from the same source. In the use of the *mental* test, by putting each question in opposite forms, requiring opposite answers, on each occasion I have received a tissue of falsehood.

Now I do not think that the various and bewildering

phenomena that have occurred and are occurring on both sides of the Atlantic, and which have been the means of converting not only many thousands but a few millions to this cause, can be explained but by superhuman agency; for unquestionably there is an intelligence manifested in thousands of cases, which shows that intellect of some order is associated with it. Therefore I think my hypothesis is not invalidated by these discrepancies, which only go to show that, however cunning these demons are, they are not able utterly to deceive those who attack them by a test they can not withstand, so trying to their nature, for "*it is their nature to lie.*"

It will also be seen, that in my progress, I followed the advice of eminent leaders, whose ABSOLUTE ASSURANCES of success in every case of sincere investigation, left no doubt of their honesty. I still believe they are honest, but I also believe they are thoroughly deceived. The facts they present are true facts, but the *source* to which I attribute them, they ASSUME does not exist. Herein consists the *power* of their delusion. They allow there are evil spirits that do deceive, because they can not help it; but then these are held to be only the *unprogressed*, who will, in due time, become good spirits. This is a part of their teaching, and, we add, an important part of the deception, designed to gain credit to those whom Spiritualists think they have proved to be good spirits, commissioned to usher in a "new dispensation." This, certainly, is not inconsistent with "the depths of Satan," and we are exhorted "not to be ignorant of his devices."

In confirmation of my position, I quote from the "divine Iamblichus de Mysteriis": "Now, therefore, it is acknowledged that the tribe of evil demons has a *very extended power* in generation, in human affairs, and in such

things as subsist about the earth. Hence, why is it wonderful that a tribe of this kind should effect such works as these, (physical power?) for *every man is not able to distinguish a good from an evil demon, or by what peculiarities the one is separate from the other. Hence, those who are not able to perceive the difference between the two, absurdly reason concerning the cause of them, and refer this cause to genera superior to nature and the demoniacal order.*"

Truly, this eminent Cœlosyrian philosopher, Spiritualist, and heathen divine, who flourished in the beginning of the fourth century, might be a serviceable instructor to our modern Spiritualists, who flourish amazingly in the *nineteenth;* and they may not take it amiss if we commend his works to their careful study. Alas, poor men! one of old, whom they would have to be a *seeing medium*, has hit them exactly: "When they promise us liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought into bondags." 2 Pet. 2 : 19.

ELEVENTH SITTING.

April 24. I went with my wife to have an interview with Mrs. Brown, one of the Fox family. We were much pleased with her open, frank manner. We believe her to be sincere. She is intelligent, and in our opinion without guile. Many aspersions have been cast upon the ladies of this family, who are the media with whom the "Rochester knockings" commenced, which were very ungenerous and very unjust. We are unknown to Mrs. Brown.

My wife, who was a thorough skeptic as to the phenomena, soon became *confounded.* The raps began slowly and distinctly, when she was talking with Mrs. B.

respecting another subject unexpectedly brought up. This was about a branch of her family of the same unusual name with my father-in-law. Mrs. B. was evidently so much interested that she paid no attention to them; for the elbow of her left arm was upon the table, the hand supporting her head, while the right hand was carelessly playing with a pencil upon her lap. This was her position when the raps arrested my wife's attention, and the conversation was turned. They came in abundance, upon the *floor*. My wife suggested that it was quite possible they might be made in the room below. Mrs. B. assented that such might be the case; and to remove suspicion, they both went to the piano, and behold they came, clear and distinct, as if from within the instrument. Mrs. B. said she preferred to attempt to convince the most confirmed skeptic, provided such an one was reasonable and sincere. She then opened the parlor door, and stood upon one side of it, as we stood at the edge, looking athwart both surfaces; and placing the tip of one finger upon it, the raps, loud and strong, were made upon the door as I slowly swung it on its hinges. There could be no mistake. She took hold of my wife's hand, directing her to put the other on the door, and strong raps came near my wife's hand, while I was looking on the opposite surface. I held my ear upon the frame of the door, and requested that raps might be made opposite to it, whereupon the raps left the pannel, and reported on the frame, exactly where I wished.

We then resumed our seats at the table, the medium sitting with her arms folded and resting on the edge; the raps continued in a hasty succession. We were perfectly sure they were not made by her, or by any visible agency. The medium said the spirits were impatient to communicate, and without altering her position, she asked this question:

Q. Are you relatives or friends of the gentleman present? *A.* No.

Q. Do you belong to the lady present? *A.* Yes. (Strong raps.)

When my wife took the pencil to write, a tumultuous rapping commenced, which the medium said was indicative of their joy. She put down several *fictitious* names, and among them the names of her father and mother, who are both dead. She moved the pencil from one to another, and to each of the moves came the raps for "No," except two, and these were to the *names of her father and mother.* When she pointed to that of her mother, there was tumultuous rapping, and a call by the spirit for the alphabet.

The medium commenced at *a*, and went on; and whenever a knock came on the table, she put down the letter rapped at, and began again, and so on, until the following sentence was spelled out:

"Do not hesitate, my dear child, to question your spirit friends; we all live in heaven, and watch over you."

This was not calmly to be borne by an excitable person already under strong excitement. The associations awakened, the unaccountable raps, and the sentiment expressed, caused the tears to fall fast. The very moment this took place, a shower of raps, all around her, upon the floor followed. The medium said this was an expression of joy and sympathy the spirits felt at communicating, and her own tears came to testify to her sincerity of belief. There was poetry enough here surely, and I am minute, in order to give the reader a vivid idea of the *fascination* that surrounds those who fairly get into this subject. The appeal is to the tenderest sensibilities of the heart.

Both the names of my wife's father were very uncom-

mon, yet both were accurately picked out, and *all questions of fact* she asked, such as where her mother died, were correctly answered, and at a call of the alphabet it was spelt out as above: "We are all here." And again: "I am happy, dear child, to speak with you; this is our way of telegraphing." A rap for each letter was apparently made in the *centre* of a large round table, while the hand of the medium was engaged near the *edge*, taking them down.

To the question, "Are you happy?" another shower of raps came upon the floor around the chair my wife occupied, and on the table.

Q. In what sphere are you? *A. Six* raps.

Having tried questions of fact to our satisfaction, I meant to try on questions of speculation.

I then called for a spirit to communicate with me. One came, and from many names, picked out the name of my father. The following questions I had previously prepared, and they were put mentally.

Q. Will Spiritualism uproot all Church organizations? *A.* Yes.

Q. Will Fourierism and Free Love prevail over all existing social arrangements? *A.* Yes.

Q. Is the success of this movement upon your part, dependent upon the overthrow of the Bible? *A.* Yes. (Strong raps.)

Q. Can you make me absolutely certain that you are good and not evil spirits? *A.* Yes.

Q. Will you do it now? *A.* No.

Q. Will you now give me some powerful physical manifestation? *A.* Yes and No, denoting willingness but inability.

Q. Are you *unable* to make any one certain that they are good spirits who now communicate? *A.* Yes.

Q. Are you the *familiar spirit of the medium, personating my father?* In the name of your Creator, do not deceive me. *A.* Yes.

When we arose to leave, having seen Mr. Capron's book upon the table, from which in our first chapter there is a quotation about spirits pulling the bed-clothes from Mr. Brown, I inquired whether that story were true respecting her husband. Before she had time to answer, Mr. Brown came to speak for himself, whose *peculiar* rapping, made on the table *when no one was near it*, she detected. He said: Yes.

The reader will perceive, here is another instance of *confounding the mind.* My wife now ceases to wonder at the spread of this cause. Had she not been previously prepared by a knowledge of the facts given in this volume, she thinks it probable, she might have been greatly bewildered. Here is, beyond all question, *intelligence* spelled out, *intelligence* indicated, past facts truly given; but an awful *confounding* of the mind in the answers to my mental questions. Difficulties thicken, and the more thorough the effort to get to the bottom of this amazing subject, the more is the mind *confounded.* This appears to be a settled fact, and one which tells powerfully *against* the whole matter.

TWELFTH SITTING.

JULY 11. Visited Mrs. G. This lady, of prepossessing manners and fine address, is the medium through whom Dr. Hare thinks he obtained important revelations. He invented the machine, represented below, to test the fact of spirit communication.

The dial face, as in figure 1, is presented to the investigator, on which the index moves round by the action of the rod R. as in figure 2, to spell out the intelligence. The

reverse of the dial of this machine, is blank to the medium, who sits behind the table on which it is placed, and whose hand rests on the broad surface of the lever, on the left of the fulcrum L F, as seen in the cut. His description is as follows:

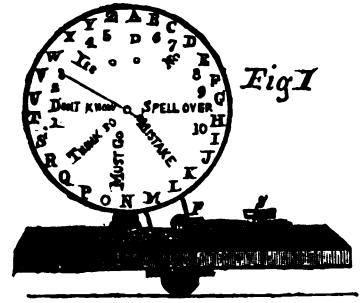


Fig. 1

Fig. 2

" The rod R slides in staples, so as to be made to extend farther or nearer from the fulcrum. The legs on which the disk is supported, which are a part of the casing, terminate below in a socket which fits upon a plug screwed into the baseboard; upon this plug it may be fastened by the set screw (S). By sliding the rod (R) inward, the disk may be turned half round upon the plug, so as to place the lettered surface out of the sight of the medium, whose power to influence the communications is thus nullified. This is one mode of attaining test conditions; in other words, those conditions which make it impossible that the communications received should be due to any mortal.

As I saw the machine, it was constructed much more favorably for the medium. The fulcrum is at the *end* of the lever next the medium, and not as represented in the ut; consequently her hand *covers* it, instead of being be-

hind. In the latter case, involuntary pressure could have no effect upon the index; in the former, it could; and as there is no surety against this, the "UNMISTAKABLE TESTS," advertised on her card, are liable to great mistakes; and, to make the matter worse, the disk was not placed in a vertical position, but in that of an *inclined plane*, over the top of which she could look. Thus placed, it is easy to see, that in the hand of an expert, things very surprising to some minds, might transpire without the agency of any spirit out of "the form." Now we do not say, that such is the case, but easily might be; hence we were greatly disappointed in finding the machine so altered that, to us, it could be no satisfactory test. If it operated in its original form, as Dr. H. declares, we can not see why it should now be altered, for such alteration is at the expense of the "unmistakable test." And therefore it appears that Dr. H. has earned the ridicule of mankind, if by this means alone he would persuade us, that the contents of his book came from the spirit world in any other than the ordinary way in which pernicious principles are disseminated.

I concluded, however, to try it. The medium placed her hand upon the lever of the machine, and after some time, the index began to revolve, skipping from letter to letter, but remaining long enough on each, until I could write it; and whenever I made a mistake, it would correct me by whirling around, and dwelling upon the right one. This operation was promising, and after a little the following was spelt out:

"My son, I am here!"

Q. Are you my father? *A.* No.

Q. Will you give me your name? *A.* (spelled) "Anna Williams!"

Having said that such was not my mother's name, it was then spelled: "I will speak for your mother." My

mother is living, and able to speak for herself; but I was disposed to let the spirit go on.

Q. Have you a communication for me? *A.* Yes, (spelled:) "My son, you are very sincere, but too skeptical for the spirits to approach. I do not wish you to become a convert to any thing without proper thought and investigation. ANNA, *your mother.*"

Now it appears to me, that the medium practised this deception, or some personating spirit did it; but the attempt was too stupid for a good spirit to be guilty of, for the veriest fool could detect it. In the former case, if the medium would practise upon me, she would practise upon Dr. Hare; in the latter, personating spirits may have duped him by his own contrivance.

But the medium says that the machine, as I saw it, is as good for unmistakable tests as the one in the cut, for such tests are promised on her card. Then the matter stands thus: The medium being truthful, the aforesaid attempted deception proves that the Doctor may have been the more grossly imposed upon by evil spirits, in the use of his own contrivance; or, the medium being untruthful, it proves that he is victimized; therefore whether she be truthful or otherwise, his pretensions are follies of which he ought not to have been guilty, and his book is worthless for the purpose for which he intended it, and, as we hope to show, worse than worthless in itself.

Should he say that the machine through which I received the aforesaid communication, is not a test machine, he would impeach his own medium, through whom he received the contents of his book, for she promises by it "unmistakable tests," using his name on her card. Should he say, it is a test machine, then he impeaches himself, and has planned the method of his own deception; for by it, "Anna *Williams*," clearly a personating spirit, at-

tempted to impose upon me; and therefore his "honored father," whose identity he did not test at all, I have a right to say, was a personating demon, whose attempt upon him admirably succeeded. So that whether this be a test machine or not, Dr. Hare is ridiculously imposed upon, and is entitled to "roars of laughter."

But perhaps it will be said the main object of the machine was to prove the fact of actual spirit agency, without reference to its character; but this only makes the matter worse; for while it is bad enough to be the laughing-stock of men, it is much worse to become "the sport of devils." When he commenced operations with his machine, he put the question, p. 40: "Will the spirit do us the favor to give the initials of his name? The letters R. H. were successively brought under the index." With ludicrous pathos the Doctor exclaims, "My honored father!" and without a single test as to his identity, he goes away a confirmed Spiritualist!

It is but just to say, that the medium appeared to be very innocent of any such trickery, and I went on to interrogate the spirit mentally from my list of speculative questions, previously answered through Mr. C., to which the reader is referred. The answers received were not the same, but were equally absurd and contradictory. This, of course; but I mention it just to show there is as much reliance to be placed on one spirit as on another. This one is clearly proved, if a spirit, to be a personating, deceptive spirit; but as I obtained much the same result as in the interview through Mr. C., the character of the former one is thus shown to be equally bad. Some of the answers, however, were expounded through the machine, and, assuming the honesty of the medium, this was very remarkable for the manifestation of intelligence. Some of these expositions are subjoined:

Q. Is God the essence of matter? *A.* Yes, (spelled,) he is the spirit and life of all matter.

Q. Is the Trinity a fundamental error? *A.* Yes, (spelled,) as understood by orthodox Christians.

Q. Is conscience a thing of education? *A.* No. (Spelled.) The savage has the same monition. It is an intuitive faculty. Intuition is superior to reason. It is a purely spiritual faculty.

Q. Will God punish sin in hell? *A.* No. (Spelled.) The punishment follows as a matter of violated law, not as a punishment from God, and it is always connected with such violation.

Q. Is prayer useless? *A.* Yes. (Spelled.) Useless as affecting God's purposes; useful as producing harmony in the creature.

Q. Is the Devil a real being? *A.* No. (Emphatic) (Spelled.) Only as he exists in the brain of man.

Q. You are a perfect infidel? *A.* (Spelled:) No, what am I infidel to? Not so. I can only be infidel to what I *profess* to believe.

Q. Do you deny that Jesus Christ has come in the flesh?* *A.* Yes.

Q. Will you say that he has come in the flesh? *A.* No.

From the nature of some questions propounded, the medium declared me an *impressional* medium.

At a subsequent interview, in company with a friend, who had a mind to try the virtue of the "Spiritoscope," unsatisfactory results convinced him that the Doctor had been befooled. He has endeavored, by means of a mechanical contrivance, to bring the evidence of spirits to prove

* See 1 John 4 : 3.

the absurdity of the Bible; but has only succeeded in establishing his own.

THIRTEENTH SITTING.

At another interview, I wished the disk of the machine to be placed in a *vertical* position, so as to prevent the medium from seeing the letters. This was done, and my reason asked. I told her perhaps she was a clairvoyant, and my object was to guard against that as much as possible. She said that no precaution of that kind could make any difference, where that power was exerted; but she declared that to her knowledge she was not a clairvoyant.* I then told her, that I had a list of *test* questions to be all mentally put; but to my disappointment no spirit would try it.

The medium declares herself *sure* that I am an *impressional* medium, and have no need of seeking the aid of others. This will show that I have some creditable qualifications and guidance in the investigation I am now making; and that in the estimation of Spiritualists, the result of my investigations really has as much claim upon their attention and acceptance, as that of any medium that makes them pay well for *impressions*.

FOURTEENTH SITTING.

On the afternoon of the same day, I called upon a psychometric, clairvoyant, impressional medium, whose advertisement in the *Daily Times*, among the "Religious

* Some time afterwards I happened to see the *Spiritual Telegraph* of July 26, and the advertisement of this lady is there in these words. "Healing, *Clairvoyant*, Psychometric, Writing and TEST MEDIUM." This surprised me, but I suppose there is some mistake in the card—I am *sure* there is none in my statement.

Notices," had attracted my attention. I copy it as a sample of such weekly notices, to show that Spiritualism obtrudes itself upon the public, not in the character of a novel subject for philosophical investigation, not as the development of a new class of phenomena for the scrutiny of science, but as a RELIGION, or as the true religion, having superior claims upon the attention of mankind; and as the avowed enemy of "popular Christianity."

☞ SPIRITUALISM.—Rev. URIAH CLARK and Lady, and Dr. A. G. FELLOWS, the eminent test medium of Albion, will address the spiritual meeting at Lamartine Hall, corner 8th avenue and 29th street, SUNDAY, 2½ P. M., Conference, 10½ A. M., and Circle for Spiritualists, 7½ P. M.

Having informed this eminent test medium, that I came for *tests*, by which to try the claims of Spiritualism, he put himself into a recumbent attitude, with his hand upon his brow, and in about five minutes, his mind (as the theory is) became *en rapport* with the spirit world. He described a spirit near me, in a blue bask and wine-colored skirt, having a locket with two daguerreotypes in it; but she soon left. Then arose upon the distant horizon of his spiritual vision, a tall, thin, lantern-jawed man, with a big head. He came nearer and nearer, and I began to fear I was to have another fizzling interview, like the first. He, too, disappeared. After a long pause the medium drew up to me, and, taking my hand, requested me to ask three *mental* questions only, concentrating my mind strongly upon them. I did so.

Q. Is the spirit of my father present? *A.* No, sir, (shaking my hand violently.)

Q. Is the Bible a perfectly true revelation? *A.* Yes, sir, true, emphatically so. (Great shakes.)

Q. Is this medium a deluded man? *A.* Yes, sir, no doubt of it, that's clear, sir. (Another violent shake.)

"Now sir," he continued, "you may ask two questions more in the same way."

Q. Are you a personating demon? (meaning the spirit impressing him.) *A.* Yes, sir, that's it exactly, (slapping me smartly on the shoulder.)

Q. Are you one of the Devil's angels? *A.* Yes, sir; yes, sir; *yes*, SIR. Here he became much excited. I inquired if I might ask another question. Permission was given.

Q. Is Spiritualism a delusion? *A.* No, sir. The answer is no, in that form. Getting permission to vary it, I proceeded.

Q. Is Spiritualism a *vile* delusion? *A.* Yes sir, true; in that form it is true. "One more question, if you please," said I.

Q. Shall I proceed to expose it? *A.* Yes, sir, (tremendous shaking,) certainly; that's it. Yes, sir, by all means.

Having altered my position in the room, the spirit then proceeded to give a psychometrical reading of my character, which was taken down by Dr. U. C., who had told me he had been a Universalist minister, but was not entitled to the title of Dr., though it is so published on the card of these gentlemen; but this, perhaps, is too small to mention, were it not that it awakens suspicion as to the rest of the titles which dignify many media.

The unfolding of my mental constitution by the *spirit*, thus proceeded:

"This gentleman is of the sanguine bilious temperament, much over-taxed and exhausted. Number is large and active—he can calculate rapidly; is very decisive in character; he has large, active executive powers; spends some sleepless nights. The poetic, ideal, and beautiful, *are* prominent in his mind. He has an inventive genius,

and is a good practical schemer. He reasons from causality. He can write poetry. He has published to some extent. He is indefatigable in what he undertakes. This gentleman has musical appreciation keen. He is naturally a speaker. He sees clearly, but is not always able to express himself, because he finds language inadequate to give *his* precise form of thought. He has deep mathematical powers. He is not animal, but spiritual, sensitive and affectionate. When he dreams, he dreams beautifully and wildly. He is not suspicious, but open, yet cautious; not credulous, but must have facts, science, philosophy, as a basis. This gentleman, as a speaker, prefers religion—religious truth. Rational religion, intricate moral truths, are subjects of predominant interest in your mind. He would have been successful as a demonstrator of anatomy, or in analysing any thing and every thing. Your mediumship* is of the impressional nature. Your spiritual nature is keenly susceptible to spiritual influences, and frequently your thoughts, feelings, and emotions are so intuitive, that you may become almost conscious of the fact that spirit intelligences are present." Have you any questions to ask?"

Q. What is the precise connecting link between soul and body? *A.* (This was long, rambling, and of course unsatisfactory; but the drift of it was, that spirit is an elimination of matter.)

Q. As the spinal marrow is a continuation of the matter of the brain, can you say that the intelligence is confined to the brain? *A.* No, it is not; the whole of the spinal column is also occupied by the mind.

As my time was up, I had to leave without proceeding to certain other interesting consequential physiological

* The theory is, that all men are media, though few are developed.

questions. My name was asked; but as I did not care to be known just then, I gave my middle name only. I may as well here say, that the above was none of your vulgar phrenological fingering by a mortal; but a certificate of character by the spirits from the upper spheres; though I have a secret misgiving that there is some uncertainty about this; and as my fellow mortals have never discovered such traits of character in me, to my hitherto great mortification, I may be pardoned for making a disclosure from the spirits in regard to myself, just to enlighten their ignorance, and to show my fitness, in the way of natural credentials to make the investigation I am now pursuing; and which, I have been told by another medium, I am eminently qualified to make.

The next day, I called to receive answers to questions that had arisen in my mind out of the last, about the brain. Having informed the medium I wished to ask them *mentally*, he assented, saying that he would consult his spirit friends. After a few moments, he bid me go on.

Q. As the spinal marrow is a continuance of the matter of the brain, does the intellect of those predisposed to the belief of the system of Spiritualism have a tendency in that direction? *A.* Yes, positively, it is so.

Q. Does the brain-dribble of Spiritualistic authors, like that, for instance, in the great Harmonia by Davis, in their abnormal state, ooze out at the terminating point of said continuance? *A.* Yes, that's it; positively so.

This will be seen to be satisfactory. It has long been a wonder, how an individual of no education or culture whatever, in a state of rigidity, with a countenance like that of death, save the muscular motion required by speech, should so copiously pour out such wonderful stuff as is found in "Nature's Divine Revelations," "The Great

Harmonia," 4 vols., "Philosophy of Spiritual Intercourse," "The Harmonial Man," "The Penetralia," etc., but it is now explained. The spinal marrow in certain organizations is employed by the mind for excursions out of the body in an abnormal state, and is a conductor, in this remarkable case, of copious discharges of brain-dribble from the cerebellum while in that state. Wonderful physiological fact! equal to any thing yet revealed by spirits respecting the mutual operations of the soul and the body. The reader will bear this in mind in perusing the internal evidence of spirit literature, in the sequel. He will also please to remember that, according to the testimony of the two last mentioned media, the writer is an *impressional* medium, and therefore, his spiritual proclivities leading him to the bottom of subjects, his questions are pointed more by direct spiritual agency than by his own genius. Although he can not bring himself under the control of this asserted fact, by actual belief, yet assuming the truth of Spiritualism, it must be so. The authority for the above facts is here given, and the fraternity in the service of this cause, can not fairly object to it.

FIFTEENTH SITTING.

JULY 25. Visited Miss Katy Fox. This young lady is too *young* to be an expert in deception, too simple to be able to beguile all classes and conditions of men, and manifestly too honest to make the attempt; yet, through her I have received strong physical manifestations and the most satisfactory test of intelligence commingled. On my way to her residence, I was strongly impressed, as Spiritualists would say, with the wish that my friend G—— should pay me another visit, as I wanted to try more earnestly upon him my mental test.

At the time appointed we began. Another gentleman besides myself approached a common table at the invitation of the medium. This elderly gentleman was a stranger and a convert. He told me he had received remarkable physical manifestations, among which were the raps on *stone* as well as wood surface; but, however various and surprising, they were nothing in his estimation compared with intelligence as a test. Loud and strong raps came on the floor, in confirmation of his remark; and, apparently, *behind* the chair on which the medium was sitting. I inquired whether she had ever been *insulated* by means of glass? She replied in the affirmative, and also said, that all manner of experiments had been made with her without producing any alteration in the raps, and without enabling any person to discover their cause, or the means by which they were made. She requested me to go to the door, which she drew out upon the slide; and, standing near it, without touching, she requested me to put my hand upon it, and then asked the spirit to rap upon the door: accordingly, loud raps were made upon the *panel*. I then put my ear hard upon the *frame*, and my hand near my ear, and requested the raps to be made opposite. This was done strongly, and I felt a jar; immediately they were made at the back of the medium upon the door of a closet, and then again upon the floor near me. There was no manipulation upon her part at all.

We resumed our seats at the table, where the other gentleman, a friend of the family from a distance, as I understood, was now reading. I inquired whether the spirit present was ready to communicate with me. Loud affirmative raps were made, and, from the names I had put down, that of G. I. G. was selected.

Q. Are you a relative? *A.* No.

Q. A friend? *A.* Yes.

A rapping for the alphabet was made, and the following spelt out:

"Mary is here with me."

Q. A relative of mine? *A.* No. Not knowing to whom reference was made, I remarked that probably the best test was to question him upon the minutiæ of his life? The answer of the medium was anticipated by sharp knocks upon the floor.

The following was written:

Q. What was your occupation—a plumber? *A.* No.

Q. A merchant? *A.* No.

Q. A minister? *A.* Yes. This was doing very well; but I was interrupted by another call for the alphabet. The following communication was then spelt out, and mistakes of letters corrected by raps:

"My interest in you is great, and I wish you to carefully investigate this subject, with judgment suspended. You know how skeptical I was regarding new and strange doctrine. I have changed my belief. Heaven to me is more beautiful, and I find that God is more just than my brethren represented. There is one eternal progression here, and you have it in your power to make your spirit-home a paradise of beauty. Every pure thought that passes through the portals of your soul, is a new and beautiful shrub in the garden of your home."

This, certainly, is well said; and was startling. I asked if the spirit would sign his name to it? *A.* Yes. I then wrote the names of Robert, George Gordon, Henry Dayton, George Wood, and the name in *full*, of which G. I. G. are the initials. Having folded each in a paper ball, I threw them promiscuously on the table, and the four false ones were successively negatived, and the remaining one chosen. Instead of that, I picked up one of

the others; when a tumultuous rapping assured me of mistake. I then went over it again, with the same result, and opening the paper designated, there, sure enough, was the full name of G. I. G., intended for the signature!

The medium then asked if the spirit would ring a bell, if put under the table? *A.* Yes.

The bell was sent for, and I proceeded:

Q. Where did you die—New-York? *A.* No.

Q. Newtown? *A.* No.

Q. Milwaukie? *A.* No.

Q. S——e? *A.* Yes.

Q. Is your family at New-York? *A.* No.

Q. Somerville? *A.* No.

Q. Are they at L——? *A.* No.

Q. At N——e? *A.* Yes.

Q. What is my vocation—a merchant? *A.* No.

Q. A lawyer? *A.* No.

Q. A minister? *A.* Yes.

At this moment a large-sized dinner-bell was brought in and placed under the table. A call for the alphabet required me to *change places* with the other gentleman. I could see no object in this, unless to make variety in the intelligence. After the change was made, another call required us to *sit closer together.* Rappings now refused all requests made. The medium placed both her feet on the feet of the other gentleman, and soon the *bell rang loudly, and was tumbled over;* was rolled over, as I should judge, and then rang again. I distinctly heard the clapper click, as it was shoved along on the carpet, much in the same way as a child would play with a bell upon the floor. This was twice repeated. Then the gentleman requested the spirit to unfasten the foot-straps of his pantaloons. He assured me he felt something at

work at one of his feet, extended for that operation. At this stage of the proceeding, unfortunately we were interrupted, much to the annoyance of us all; but a second call compelled the medium to leave. The spirit promised, however, to meet me in the same place at a certain time appointed, to complete our interview, and we parted. Here it is proper to say, not a single mistake was made, in the answers above given.

Three days after, I resumed. The spirit kept his promise, and gave me his initials as before, and I proceeded with *mental* test questions of fact:

Q. Where did you statedly preach—Charleston? *A.* No.

Q. St——t? *A.* Yes.

Q. Albany? *A.* No.

Q. N——e? *A.* Yes.

Q. Rye? *A.* No.

Q. J——a? *A.* Yes.

Q. Cove? *A.* No.

Q. L——i? *A.* Yes.

Q. Of what denomination—Baptist? *A.* No.

Q. Episcopalian? *A.* No.

Q. Dutch Reformed? *A.* Yes.

Q. Were you married more than once? *A.* Yes.

Q. What was your wife's first name—Sarah Jones? *A.* No.

Q. Mary Peters? *A.* No.

Q. E. Van L——? *A.* Yes.

Q. Where did you marry her: N——e? *A.* No.

Q. Rye? *A.* No.

Q. New-Brunswick? *A.* Yes.

Q. What is your second wife's name—Rachel Montfort? *A.* No.

Q. C—— R——? *A.* Yes.

Q. Where did you marry her—New-Brunswick? *A.* No.

Q. Harrisburg? *A.* No.

Q. N——e? *A.* Yes.

Q. Of what disease did you die—apoplexy? *A.* No.

Q. Dysentery? *A.* Yes.

Here was a call for the alphabet, and this sentence was spelt out:

"The lady I married of Cincinnati is with me!"

Q. Have you had an interview with me before? *A.* Yes.

Q. Through Miss C——? *A.* No.

Q. Through Mr. C——? *A.* Yes.

Here are twenty-eight questions of fact, all correctly answered; but, by the call for the alphabet, the spirit entrapped himself in a great mistake, yet the intelligence is manifest.

I proceeded now to cross-question him *mentally*, as before, on the matter of his written communication, and upon other things he ought to know about:

Q. Did you preach *true* doctrine? *A.* Yes.

Q. Did you preach *false* doctrine? *A.* Yes.

Q. Have you changed your belief? *A.* No.

Q. Was you *skeptical* about strange doctrine? *A.* Yes.

Q. Was you *credulous* in this matter? *A.* Yes.

Q. Do you believe now all you preached on earth? *A.* Yes.

Q. Is the Bible *true?* *A.* Yes.

Q. Is the Bible *false?* *A.* Yes.

Q. Is the doctrine of the Trinity *true?* *A.* Yes.

Q. Is that doctrine *false?* *A.* Yes.

Q. Are all religions alike worthless? *A.* Don't know.

Q. Is Christ a *fabulous* being? *A.* Yes.

Q. Is Christ a *real* being? *A.* Yes.

Q. Was he a *mere* man? *A.* Yes.

Q. Is the doctrine of atonement a *sure* foundation? *A.* Yes.

Q. Is the atonement of Christ a *false* foundation? *A.* Yes.

Q. Does the blood of Christ alone wash away sin? *A.* No.

Q. Is it valueless for that purpose? *A.* Yes.

Q. Are you saved by Christ? *A.* Doubtful.

Q. Are you saved without Christ? *A.* Yes.

Q. Is faith in Christ a vain thing? *A.* Don't know.

Q. Is faith in Christ the only way of salvation? *A.* Yes.

Q. Is there a hell? *A.* Yes.

Q. Is hell a fiction? *A.* Yes.

Q. Is the devil a real being? *A.* Yes.

Q. Is he a fabulous being? *A.* Yes.

Q. Do personating demons deceive men by means of Spiritualism? *A.* Yes.

Q. Is Spiritualism true? *A.* Yes.

Q. Is it false? *A.* Yes.

Q. Is it the old system of Demonology revived? *A.* Yes. (Tumultuous rapping.)

Q. Is heathenism preferable to Christianity? *A.* Yes. (Strong raps.)

Q. Now, I demand of you, in the name of Christ, are you a demon personating my friend? *A.* Yes. (Strong raps.)

Q. Are all communications of Spiritualism from personating demons? *A.* Yes. (Strong raps.)

Q. Is banishment from God your eternal portion? *A.* Yes. (Raps slow, as if reluctantly given.)

Q. Why did you attempt to deceive me? No answer.

I insist upon an answer. Here there was a rapping for the alphabet, when this sentence was spelled:

"You are mistaken."

Q. I demand again, in the name of Christ, are you a lost spirit? *A.* Yes.

Q. Are you an ignorant spirit? *A.* No.

Q. Are you a personating spirit? *A.* Yes.

Q. Are you a demon damned? *A.* Yes.

Q. Will you ever be saved? *A.* No.

Q. Is it the design, by the movement of modern Spiritualism, to overthrow Christianity? *A.* Yes. I wanted no more intelligence, and left.

All this was carried on without a single test question vocalized. It will be seen, that no Spiritualist can produce a stronger case of the *identity* of a spirit friend. On all questions of fact, I received accurate answers; but, by cross-questions, the spirit upset his own communication, given me only three days before. By a double set of questions of speculation, he contradicted himself throughout, and by questions of solemn adjuration, he confessed his true character, and the object had in view by the movement of modern Spiritualism. The spirit, before he left, *confessed that he could not deceive me;* and by the great variety of sound on the table and on the floor curiously made when I adjured him, and surprising to the medium herself, it was evident to my mind, he was greatly embarrassed. She said there were other spirits with him, but it was of no use; they could not help him out.

Thus ended my investigations. However others may feel or judge about the matter, I am perfectly satisfied. I have taken the Judge's advice, and, by a most thorough test, for which I am indebted to him, I have arrived at a perfect conviction, that however estimable

our Spiritualists may be as men and as citizens, they are most fearfully deluded. I do not wish to disparage them, or say aught against them; I have tried to be just in my estimation of private character, and however wounded in my own feelings by the hard speeches, and unworthy personal attacks made indiscriminately on the members of my own profession, I would not return railing for railing, but earnestly pray that they may be forgiven, for they know not what they do.

I have implicitly followed the directions of the Judge, and I have minutely recorded my own experience, in addition to other matters, that the reader may have the data upon which he can do his own thinking. Now, were there nothing but a host of facts like those mentioned in the first chapter, apart from any intelligence, we should indeed be unable to account for them. Their tendency might lead us to associate them with evil agency in some general way, yet few would attribute them to the operation of spirits directly. But then we are sure of one thing, namely, intelligence must come from intellect, no matter how small it may be. Here we have a foothold. When we see a rainbow, we ascribe it to a natural cause; but should we see the word "Noah" spelt out in it, we should ascribe it to an intelligent cause. A "streak of lightning" does not disturb us, but should it flash out a distinct intelligible word, we should ascribe it to a spiritual cause. So we must argue with regard to these phenomena. If we can detect intelligence in them, which circumstances make it irrational to ascribe to the minds of the media, we must feel ourselves compelled to assign them to a spiritual cause of some sort; and the tendency of the whole unquestionably demonstrates the nature of such spiritual agency. Scientific men have been investigating this subject for the past six years or more, but

they have failed hitherto, satisfactorily to account for the phenomena, and we are as far from a solution now as at the beginning of their inquiries. Allowing that a large portion of the recorded facts are mainly fictions, still there is left a large amount so well authenticated it would be folly to deny them; and it would be blindness indeed not to see, that the practical aim to be reached through these wonders, is the establishment of the minds of believers in a system of doctrine universally taught wherever they obtain. The wonders wrought, go to prepare the mind for the reception of the doctrine and confirmation of its truth. These seem to be imitations of the miracles of the New Testament, and designed for a similar purpose. So far, then, as imitation is observable in the adaptation of means to ends, there is a general design discovered, and consequently a degree of general intelligence is apparent.

But we must argue upon our own facts. What do they prove?

1. That rappings and tippings are produced really and truly by *some* cause, not in the media; though their instrumental interposition seems to be necessary to the manifestations. Dr. Taylor of Petersham, Mass., discovered accidentally that he was a writing medium, and while in the abnormal state, would write rapidly "without any voluntary effort of his own." "While in this state," he says, "I felt a sensation like that of a light galvanic current passing through me. Sometimes it appeared to be a steady thrill, and sometimes it was intermittent, resembling light shocks of electricity." His conclusion is, that the strange phenomena of which he was the subject, were not tricks of his own, neither did they come from the spirit world, but were the result of what he calls *detached vitalized electricity*. Thus he would explain the

whole. Few persons comprehend the meaning of this phrase, but all can readily understand, that to be a sufficient explanation, this agent ought to have been always producing the same effects which have but recently been manifested. If the vital electricity of the human body can be *detached* from it, so as to produce sounds and other phenomena, how happens it that they have not occurred before, or that they now occur in such profusion? This explanation does not prove adequate.

2. There is a low degree of intelligence exhibited by means of these phenomena, which the circumstances of its reception forbid us to connect with the minds of the media; and therefore it must come from some other intellects; and whether good or bad, that must be determined by the evident nature, tendency, and design of the intelligence received.

The author of "Counsels for the Cottage and the Mansion," a well-written and useful book, says:

"As to the plea that 'spirits *must* make the sounds,' to account for the *intelligence* communicated, it being impossible for mere '*electricity* to originate facts,' we reply by affirming that there is no intelligence given beyond a certain limit; that is, the mind of some one or ones in connection, either present or absent, for it makes no difference. For available purposes, a person a thousand or ten thousand miles distant may yield all the amount of intelligence required in a given case. Distance is no obstacle whatever. Electricity counts neither time nor space. For instance, the transmission of electricity through a conducting substance is instantaneous. A wire, or other conductor, may have motion communicated to its whole length at the same moment, whatever that length may be; and it is stated that electro-magnetic impulse may be transmitted at the rate of one hundred and eighty thousand miles in a second, thus outstripping the sun in its march!

"A large number of intelligent individuals, who, for a

year or two past, have instituted a series of experiments upon this matter of 'intelligence,' have found that in no case has information been imparted beyond what existed in their own minds or that of some kindred or friend."

I can not think of any thing more intensely absurd than the theory, that correct answers may be given to my *mental* questions by a person "a thousand or ten thousand miles" distant, through detached vitalized electricity, or any other natural agent, and announced to me on a table, by rapping or tipping, or through the fingers of a writing medium.

At my tenth sitting, it will be seen, that the law of gravitation was overcome in raising the table, with the hands and portions of the forearms of the medium upon it; that the name of my father was selected out of several others, and a communication given, professedly written by him, and signed with his true name, without a vocal sound. This, I am to believe, all comes from some living person, within a circuit of ten thousand miles, more or less, through detached vitalized electricity! Believe it, who can.

At the same sitting, the true initials of a departed friend were given at the end of a communication assigning a *reason;* and several mental questions of fact, utterly beyond the power of the media to answer, had they been vocalized, were correctly answered through the tippings of his table, and all by vitalized electricity emanating from some person somewhere on the face of the earth!

At my eleventh sitting, the true names of three parents were selected from several fictitious names, secretly written; and correct answers to questions of fact secretly written, and as soon as written, were given by raps upon the table and floor; and all this comes from some per-

son's vital electricity, detached, and performing the operations of mind, it may be from the other side of the globe! This beats all assumptions, for extravagance, ever yet made. Such explanations can only serve to confirm Spiritualists in their delusion. Our theory of personating demons explains every thing, without the incumbrance of any such incomprehensible suppositions.

At my twelfth sitting, if the operation of the Spiritoscope, as above described, be satisfactory to the reader, then the explanations to the answers given, exhibit remarkable intelligence; although it is clear that "Anna Williams" is a personating demon.

At my fourteenth sitting, which is the most remarkable one, a very striking display of intellect, in connection with physical manifestations, shows that no material power is adequate to account for it. Could I be brought to believe that vitalized electricity, or any other known imponderable natural agent, by any possibility, could write out such a communication, and answer correctly so many questions, I could not avoid the grossest forms of materialism, nor the blackness of darkness that would be to my soul as the horrible pall of annihilation. But it will be seen, that nothing has been communicated here, incompatible with the agency of personating demons. Their confession is wrung from them.

3. The doctrines of Spiritualism may be all received by means of the *mental* test ordinarily applied. But in the way it has been used by me, the *contrary* doctrines are also taught, making a perfect medley of contradictions, so glaring as to prove the fact of *no intelligence whatever*, in answers to questions of speculation, which spirits ought to know. Now, the intelligence manifested in the application of means to an end, and in answers to questions of fact, taken in connection with the *absence* of

intelligence in answers to questions of speculation, is *confounding* to the mind; and such a result can not come from a good source.

It will be observed that the spirits are *unanimous* in teaching the doctrines of heathenism and Spiritualism; and in our reading, we have found that this everywhere prevails; but we have seen no attempt made, through reverse questions, to obtain their confirmation. If a spirit can intelligently answer "Yes" to the mental question, "Is the Devil a fabulous being?" surely he ought to answer "No" to that question reversed. If the doctrines of Spiritualism had been thus *confirmed by* TWO SETS *of contrary questions*, then there would be some ground for the confident assertions of our Spiritualistic authors, but none for their vituperations, their unmannerly and unmanly abuse. This, however, is not the case. The low intelligence, in answer to questions of fact, has been so perfectly overwhelming to our credulous friends, that they have swallowed, without winking, the whole system of heathenism, without a single respectable attempt to test their spirits, as we have done, on questions of speculation! They have therefore shown themselves the *most credulous men* in the world, while they malevolently berate the believer in Christianity, for that very prominent trait of character they have ignorantly labored to make the most conspicuous in themselves, and have not labored in vain; for the result is made manifest in all their horrid publications.

4. We have proved, what they have done before us, (though they deny it,) that personating demons are the prime agents in advancing the work of modern Spiritualism. No man among them can present better tests of personal identity of good spirits than we can do; and yet we have convicted them of gross lies, and have made

them confess themselves personating demons, *i. e.*, evil spirits, and that modern Spiritualism is the enterprise of such spirits alone. Now we defy the whole batch of Spiritualistic authors, whose brain-dribble has been flowing to tarnish the character of Christ, misrepresent his nature and his work, vilify his Church, his ministry, his people, and his cause, to prove the contrary. They can not do it. Nothing has yet occurred, within the whole compass of the sayings and doings of spirits accepted as good, incompatible with the cunning and artifice of those malignant beings called by Christ *the Devil* and his angels.

But we appeal to authority which Spiritualists will not dispute. We quote from a book of concentrated blasphemy, entitled, "*The History of the Origin of all Things, delivered by* THE LORD JESUS CHRIST, *to L. M. Arnold, of Poughkeepsie, Medium!!*

"How, then, is it, when men have desired communications from higher spirits, such as the apostles and others, and spirits have desired to personate them, but been unable to withstand the tests applied to manifest their truth or falsity? The pretended apostles, or spirits of other distinguished men, were really the spirits of lower circles, who, finding a man, or a medium, actuated by desires of notoriety, have acted in their own desire to be great in name, and famous in deeds, and assumed such names as they perceived their medium, or questioner, desired to have declared to them!

"But how, then, can we know what spirit converses with us, or communicates with us? By being passive, and receiving with faith what is given, and by asking God to give you such knowledge, in his own way, and time, and manner. This is every man's duty, and the communications you may then obtain will be reliable, and not only reliable, but if you act upon them, and follow the course you are then directed to pursue, you will be blessed by such an increase of knowledge that you will

find you need not ask questions, or raise objections, or entertain doubts."

This is the sum of the whole matter: "The personating spirits of the lower circles," in conjunction with media, as in the instance of the author, "actuated by desires of notoriety," have endeavored to impose upon mankind! Where is the proof any medium can give, that such is not the fact in his or her particular case? Just none at all, by the evidence of the last answer in the quotation, which is from Christ himself!

Spiritualists say that Paul was a "seeing medium." He tells us that the Devil is "the prince of the power of the air." Dr. Hare says that the sphere of *bad* spirits commences some sixty miles above the surface of the earth, and is as thick as all the other spheres put together: a very significant fact. Christ says that this leader of this adverse power, for the purpose of deception, can personate an angel of light. Of course we must suppose that his imps can do the same thing, otherwise the deception would have no adequate means of succeeding. Now, in view of these conjoint facts, which they admit as coming through true media, we think the burden of proof lies heavily on our Spiritualists. Our assertion is, that Spiritualism is the work of the "Devil and his angels." They must prove that its manifestations are above the powers of these beings. A denial of their existence is a begging of the question, which is made the more absurd by their admission of the existence of *evil* spirits. We contend that the *low* intelligence, the fantastic movements, the "hifalutin," and the infamous sentiments, brought out to astonish the world, are precisely in keeping with the character of Satan, and their occurrence at this time goes to demonstrate the truth of the Scriptures.

We trust now there will be an end to the challenges

and charges respecting the pusillanimity, bigotry, and priestcraft of Christian men, who have forborne until their forbearance is scornfully held up as the evidence of cowardice. Let Spiritualists meet the issue we have raised, without shirking. Only we ask them not to abuse us, for this is not quite the evidence of a good spirit.

In the mean time, we warn all persons to keep away from the fascinating influence of modern necromancy. We have explored it, for the purpose of trying its pretensions, and of putting enough of it in the hands of all who will read, to satisfy them of its nature, operations, tendency, and end. But if any are determined to test the matter further, we venture to say they will always succeed in getting contradictions and lies by following our plan. This certainly would not be the case, were the spirits *good*. First, ask *mental* questions of *fact*. To these, true answers may be given. Secondly, ask *mental* questions of *speculation*, on such subjects as spirits *must know*, but always varying them, as has been done in the preceding pages; and the confounding of the mind will come, instead of the comforting information of which such high assurances are given. This will prove the spirits to belong to him who, the apostle says, "now worketh in the children of disobedience."

CHAPTER III.

"THE thing that hath been, is that which shall be; and that which is done, is that which shall be done; and there is no new thing under the sun."—ECC. 1 : 9.

PARALLEL MANIFESTATIONS AMONG THE ANCIENT HEATHEN.

Is modern Spiritualism ancient Heathenism?—A list of modern Media—A list of ancient Media—Spirit-messengers—Modern and ancient "Spiritoscope"—Female and male Media—Ancient Manifestations the more wonderful—Heathenism revived—The Big Image—New Light, old Darkness.

OUR first chapter contains a bare sample of physical manifestations, many, various, wondrous, and often confounding, which are said to prove the claims of modern Spiritualism. Our second chapter is the result of an earnest inquiry, pursued under the direction of the leaders of this movement. The details led us to think of the ambiguities and uncertainties that distressed the minds of the ancients, whose common practice it was to consult certain oracles, reputed for spiritual intercourse among the heathen.

This opened a wide field of facts, whence parallelisms might be drawn, to show that the old heathen arts of interrogating the dead, to coax out of them the secrets of "life in the spheres," very much resemble those of the present movement, which are practised for the same purpose. This irresistibly brings up the question: *Is not*

modern Spiritualism substantially heathenism revived? If we can establish the affirmative, by a short process, it will at once settle the value of this cause, and show it to be, not only a rejection of the Gospel, but an actual return to that old detestable imposture that cursed the world for ages.

We know of no speedier way of determining this matter, than by a comparison of mediumship, by which the operations of both systems were carried on.

We have the following list of modern media furnished to our hand by the author of an "Epitome of Spirit Intercourse."

"1. *Rapping mediums.*—If conditions are favorable, raps will sometimes be heard when certain persons approach tables, etc., appearing to be produced by something invisible striking it.

"2. *Tipping mediums.*—In similar circumstances, articles of furniture are tipped or carried, raised in the air, etc., sometimes without touching, in all cases without muscular pressure.

"3. *Writing mediums.*—Their hands are controlled by an invisible intelligence, and words which may or may not correspond with the ideas of the medium, written without his volition, frequently in different handwriting, sometimes in languages he does not know.

"4. *Speaking mediums* have their vocal organs controlled by spirits.

"5. Another class can be operated on in various bodily organs. *Musical mediums* belong to this class.

"6. *Impressional mediums.*—Some of these have the *words* as well as the ideas presented to their minds by spirits—others only the ideas—in the latter case, the mundane and strictly spiritual phenomena intermix.

"7. *Drawing mediums* differ from writing mediums only in the purpose, not in the nature of the operation.

"8. *Seeing mediums.*—These have "the gift of discerning spirits."

"9. Mediums for spiritual dreams, visions, etc."

Comparing this with ancient heathenism, we shall find that a remarkable similarity exists.

1. *Rapping mediums.*—"Sometimes, indeed, an invisible and incorporeal spirit surrounds the recumbents, so as not to be perceived by the sight, but by a certain other consentation and intelligence. The entrance of this spirit, also, is accompanied with a NOISE, and he diffuses himself on all sides without contact." (*Iamb., De Myst.*)

2. *Tipping mediums.*—"The inspiration is indicated by the motions of the whole body, and of certain parts of it, by the rest of the body, by harmonious orders and dances, and by *elegant sounds*, or the contraries of these; either the body, likewise, is seen to be *elevated*, or increased in bulk, or to be *borne along sublimely in the air.*" (*Idem.*)

An instance of this, it will be remembered, occurred at Dr. Gray's.

3. *Writing mediums.*—"That which is demoniacal is of a ministrant nature, and receives whatever the gods may announce, *promptly employing manual operation*, as it were, in things which the gods intellectually perceive, wish, and command." (*Idem.*)

This would seem to refer to *writing*, but there is a better proof in the well-known *Sibylline* books, which long retained their authority among the Romans. Their authors were certain ladies of secluded habits, who gave responses in *writing* to those who consulted them. "The Sibyl of Cumæ is said to have written in Greek verses the collection of prophecies famous under the name of *Sibylline books.*" (*Am. Euc.*)

4. *Speaking mediums.*—"He (divinity) sometimes makes some *stupid man* (like a Poughkeepsie seer) *to speak wisely*, through which it becomes manifest to every one, that this is not a certain human, but a divine work." (*Iamb., De Myst.*)

"At Corinth, a certain Chaldean stranger is just now disturbing the whole city with his wonderful replies to questions asked him, and is disclosing the secrets of the Fates to the public *for payment.*" (*Apuleius, Met.*, lib. ii.)

Thus one of our own travelling media, who went West in the beginning of this year, on a *professional* tour, told the writer, that the whole bar of Cincinnati, where he had been performing, had become converts to Spiritualism; and we have no doubt he made a good speculation, judging from the *charges* he made in New-York.

This kind of mediumship is not circumscribed by the natural attainments of the speaker, but is remarkable for utterances in all kinds of languages. It is well known, too, that some of our media speak, as the Greeks used to say, "with an insane mouth," giving forth vocal sounds with long-continued, laboring breath, which no person present could comprehend. Such displays of the divine afflatus *may* be what they profess to be, *foreign tongues*, for nobody can disprove; but in this particular, the ancient media are not outdone.

Herodotus (*Urania*, viii. 135) says: "The following, to me very strange circumstance, is related by the Theban to have happened: that Mys, of Europus, in going round to all the oracles, came also to the precinct of the Ptoan Apollo; this temple is called Ptoan, but belongs to the Thebans, and is situated above the lake Copais. When this man, Mys, arrived at the temple, three citizens chosen by the public, accompanied him for the purpose of writing down what the oracle should pronounce; and forthwith the priestess gave an answer in a *foreign tongue;* and those Thebans who accompanied him stood amazed at hearing a foreign language instead of Greek."

"When the people of Tralles were consulting the ma-

gical art, as to what would be the result of the Mithridatic war, a boy, while looking on the reflection of a statue of Mercury in the water, uttered a prophecy of *a hundred and sixty lines*, setting forth what was about to come to pass." (*Apuleius' Defense.*)

Many instances of *clairvoyance* might be quoted, by which money and other valuables lost, have been traced, but without much success.

5. *Musical mediums.*—See No. 2 above. "The brazen statue of Memnon had the wonderful property of uttering a *melodious sound* every day at sun-rising; at the setting of the sun and in the night the sound was lugubrious. Strabo confesses himself ignorant, whether the sound proceeded from the basis of the statue, or from the people that surrounded it." (*Lempriere.*)

6. *Impressional mediums.*—"This divine possession also emits *words* which are not understood by those that utter them, for they pronounce them, as it is said, with an insane mouth, and are wholly subservient, and entirely yield themselves to the energy of the predominating god." (*Iamb.*)

7. *Seeing mediums.*—"This (divination) illuminates with divine light the ethereal and luciform vehicle with which the soul is surrounded, from which *divine visions* occupy our fantastic power, these visions being excited by the will of the gods." (*Idem.*)

8. *Mediums for spiritual dreams.*—"In the temple of Esculapius, diseases are *healed* through *divine dreams;* and through the order of nocturnal appearances, the medical art is obtained from *sacred dreams.*" (*Idem.*)

9. *Healing mediums.*—These we have in abundance, but so had the ancients. "To Valerius Aper, a blind soldier, the oracle gave response, 'that he should take the blood of a white cock and honey, and rub them to-

gether, and therewith anoint his eyes three days.' And he saw, and came, and returned thanks." (*Gruteri Thesaurus.*)*

We have also *spiritual* prescriptions, of the components of which we are ignorant; but we do not think it fair to *patent* medicines *given* by good spirits for the maladies of mankind. A more liberal and enlightened course was pursued by PHILIPPUS AUREOLUS THEOPHRASTUS BOMBASTUS DE HOHENHEIM, who boasted of an intercourse with spirits, from whom he professed to have derived the most valuable medicines. Here is one of them, quoted by the author last referred to, and to whom we are much indebted for the best entertainment we have ever had in "apocatastatical" reading.

"*An admirable oyntment for wounds.*

"Take of Moss that groweth upon a scull,	℥ ii
Of man's grease,	℥ ii
Of Mummy, and man's blood, each,	℥ ss
Linseed Oyl,	℥ ii
Oyl of roses and Bole-Armoniack, each,	℥ i

"Let them be all beat together in a morter so long, until they come to a most pure and subtil oyntment; then keep it in a Box. And when any wound happens, dip a stick of wood in the blood that it may be bloody; which being dyed, thrust it quite into the aforesaid oyntment, and leave it therein; afterwards binde up the wound with a new Linen Rowler every morning washing it, * * * and it shall be healed, be it never so great, without any Plaister or Paine. After this manner you may Cure any one that is wounded, though he be ten miles distant from you, if you have but his blood. It helpeth also other griefs, as the pain in the teeth and other hurts, if you have a stick wet in the blood, and thrust into the oyntment and there left. *These are the wonderful gifts of God*, given for the use and health of man." (*Paracelsis of Celestial Medicines.*)

* Apocat., p. 91.

Now-a-days, you have only to carry a lock of the patient's own hair to a *healing* medium, and she will *prescribe*, no matter whether it be ten or twenty miles off. The *cure* is another matter.

10. *Premanifesting mediums.*—By these, investigations of futurity were carried on, through the viscera of animals. Our modern theurgists have not, as yet, this kind of mediumship developed among them.

11. *Aquatic mediums.*—"It is acknowledged, then, by all men, that the oracle in Colophon gives its answers *through the medium of water.*" (*Iambl.*)

12. *Enchanting mediums.*—"Sometimes, also, by musical sounds alone, unaccompanied with words, they healed the passions of the soul, and certain diseases, enchanting, as they say, in reality." (*Iam., Life of Pythag.*)

13. *Possessed mediums.*—Such was the Pythoness of Apollo, into whom he entered, taking control of her organs, through which he uttered oracular responses in hexameter verse. We have some few media of this kind. The priest at Colophon, though ignorant and illiterate, uttered *responses to the* MENTAL *questions* of those who consulted the oracle. This is the universal practice with our media. Many of the ancient, as well as our own, *spoke different languages.*

It will now be seen, that the ancient almost precisely resembled the modern necromancy; but they had a greater variety of media, and more powerful ones, too, who far excelled in brilliancy and awfulness of effect. But, considering the short time in which demons have been at work, no man can deny that they have made respectable progress among us, and bid fair to give horrible significancy to that old apologetic remark: "Heathen enough at home."

This agreement between the ancient and modern manifestations is remarkably minute. Probably Dr. Hare, of Philadelphia, thinks the world has never before heard of such a feat as his familiar spirit performed, on the 3d of July, 1855, when it undertook, at one o'clock, to convey from the Atlantic Hotel, Cape May Island, a message to Mrs. G., in the former place, on business of emergency, and return an answer at half-past three, the same afternoon. But such things are not new. Spirit dispatches were well understood in old times.

"Apion, the grammarian, said that he could evoke departed spirits (umbras) for the purpose of sending them to Homer, to inquire in what country and of what parentage he was born, but dared not to make known the reply. (*Plin. Nat. Hist.*, lib. xxx. 6.)

We regret to say that the contrivance of the "Spiritoscope," the honor of which Dr. Hare takes all to himself, does not seem exactly to have originated from his genius. Some heathen gentlemen in Rome hit upon a spirit machine very *analogous* to his, and as spirits inform us that they *infuse thoughts* into the mind, it is probable that the real merit of the Doctor is narrowed down to certain inconsiderable adaptations required by the peculiarities of modern development. The story is this:

"Certain political gentlemen, in the time of the Emperor Valens, being incautiously curious to know who was to be the next emperor, made inquiry of the spirits. The Roman police, however, who managed to be informed of many things without the aid of the spirits, were of opinion that they were asking improper questions, whereupon the inquisitive gentlemen suddenly found themselves arraigned for high treason. On their trial, one of the operators described to the judges the machine

which had been brought into court, and their way of consulting the spirits by it, as follows:

"'This ill-omened little *table*, which you see before you, most noble judges, we constructed of laurel-twigs, with unlucky auspices, so as to resemble in form the Delphic tripod; and having consecrated it, with mystic, chanted imprecations, and with much and long-continued dancing in a ring about it, at length we got it into operation. The method of working it, whenever it was consulted concerning hidden things, was on this wise: It was placed in the midst of an apartment, which was made pure by Arabian odors, a *circular plate*, composed of different metals, being simply laid upon it, upon the extreme margin of whose circumference were skillfully engraved the *scriptile forms of the twenty-four letters of the alphabet*, separated from each other by accurately-measured spaces. Over this, robed in linen vestments, having on his feet sandals of the same material, the torulus wound about his head, and holding in his hand the boughs of a tree of good omen—the spirit, from whom the prescient response was expected having been propitiated by appropriate chants—stood one skilled in ritual science, holding suspended a small ring composed of finest Caparthian thread, and wrought with mystic rites, which, falling at regular intervals upon single letters, composed heroic verses conformable to the questions asked, and complete in mode and measure, like those which proceed from the Pythia, or from the oracle at Branchidæ.'" (*Ammianus*, lxxix. 29.)*

By comparing the foregoing with the Doctor's machine, it will be seen that a "DISK, having the alphabet arranged upon the extreme margin," and attached to a TABLE, are the main objects that strike the eye in both. And since

*Apocatastasis, pp. 75, 76.

spirits claim the authorship of our thoughts, is not this proof that the same spirit that suggested this happy thought in the first instance reproduced it in the Doctor's brain? Does not this coïncidence *circumstantially* demonstrate the connection and common origin of the ancient and the modern systems, the former of which is now commonly known by the name of *paganism?*

The large majority of our media are females. This, also, was true in the olden days of Spiritualism. Iamblichus says: "Those who are precedaneously inspired by the mother of the gods are women; but the males that are thus inspired are very few in number, and such as are more effeminate."

The old manifestations were much more powerful than they are now. "The gods, being benevolent and propitious, impart their light to theurgists in unenvying abundance, calling upwards their souls to themselves, procuring them a union with themselves, and accustoming them, *while they are yet in the body*, to be separated from bodies, (this is glorious, Judge,) and to be led round to their eternal and intelligible principle." (*Idem.*)

"Divine beauty, indeed, shines with an immense splendor, as it were, fixes the spectators in astonishment, imparts a divine joy, presents itself to the view with ineffable symmetry, and is exempt from all other species of pulchritude." (*Idem.*)

"The presence of the gods also emits a light, accompanied with intelligible harmony, and exhibits that which is not body as body to the eyes of the soul, through those of the body." (*Idem.*)

"When heroes appear, certain parts of the earth are *moved*, and *sounds are heard around them*, (probably *raps.*) But when archons are present, an assemblage of many luminous appearances runs round them, difficult to

be borne, whether these appearances are mundane or terrestrial." (*Idem.*)

"The dreams sent from God take place either when sleep is leaving us, and we are beginning to awake, (and then *we hear a certain voice, which concisely tells us what is to be done,*) or voices are heard by us, between sleeping and waking, or when we are perfectly awake." (*Idem.*)

"Their energies, (of the media,) likewise, are not at all human; for inaccessible places become accessible to those that are divinely inspired. *They are thrown into fire, and over rivers,* like the priest in Castabalis, *without being injured!*" (*Idem.*)

"As Rufinus, a respectable man, once came to Proclus, and heard him teach, he perceived a *flame* on his head during his expositions. When Proclus had ended, Rufinus, therefore, ran up to him, and adored him as a god; and by his prayers and *conjurations, he could even bring rain, appease earthquakes,* etc. Iamblichus, during his prayers, was raised ten feet above the surface of the earth. Maximus, the tutor of the Emperor Julian, *raised spirits!*" (*Nat. and Mor. Influ. of Heathenism.*)

These manifestations have not yet been equalled in our day, but then we have not as many media. Fabricius counts up nearly a hundred different modes of divination among the heathen, and each had its peculiar kind of media; hence, as our Spiritualists think, the age of modern development is yet in its infancy.

From the foregoing comparison, the manifestations and the media would seem to make out our modern movement a clear case of heathenism revived. And when we come to consider the *doctrines* taught, hereinafter specified, it will be difficult to escape this conclusion, nothing being wanting to establish *identity* between the two systems, but *images* and a *ritual.* The latter seems to be in a fair

way of development, from the incantations of the circle; but the failure of the big image "down east," will likely retard development for a while in the former particular.

Some account of this big image may not be uninteresting, as it will not only make manifest the *tendency* of modern Spiritualism, but demonstrate the fact, that there is no amount of blasphemy or absurdity which may not receive its patronage.

The *Rev.* John M. Spear, a quondam Universalist, now the Boston seer, at the instigation of spirits, persuaded the Spiritualists of Boston to join him in constructing a *large image in the shape of a man*, which cost some two thousand dollars. This was to be the grand apparatus for spiritual communication, erected on High Rock, Lynn, Mass., and, mirabile dictu! as the following quotation shows, was to be animated by a *soul brought forth* by a lady medium!!!

We quote from Mr. Capron's book, pp. 220–224:

"Among some of the hasty conclusions to which many of the over-zealous friends of Spiritualism have arrived, none seem to me to present a stronger case than that of what was termed the 'new motive power.' The reader will get some idea of its origin by the following account which appeared in the Boston *New Era*, June 29th, 1854. The story is certainly a very singular one, and should not be varied from the way it was originally told. It is as follows:

"'1. It was announced to Mrs. ———, by spiritual intelligence, several months since, that she would become a mother in some new sense; that she would be "the Mary of a new dispensation." The announcement was given under circumstances the most impressive, and in connection with a most beautiful and instructive vision, in which was strikingly elucidated a most important spiritual lesson, namely, the true significance of the *cross*, as an emblem of spiritual advancement. All who were

present on the occasion were deeply impressed with the superior capacities and exalted moral attainments of the intelligences communicating, as evidenced by the profound and comprehensive character of their teachings. Nevertheless, the prophecy or announcement spoken of, though declared with marked emphasis, and directed to be put on record, was not believed to have any peculiar meaning. It was thought to refer possibly to the maternal feeling which she had felt toward individuals, who had, through her instrumentality, been instructed in the truths of the new philosophy. Least of all was there the slightest hint that it had any relation whatever to the mechanism then constructing at High Rock. No one connected with that enterprise was present, and nothing was known of this declaration by them until it was recalled by the events which subsequently transpired.

"'2. Previously to this, Mrs. ——— had for some time experienced certain sensations and agonies similar to those attendant upon gestation. Subsequently, these indications gradually increased, until they at length became very marked and inexplicable, and presented some very singular characteristics. They were supposed, however, to be at least partially indicative of disease; but were not imagined to have the remotest connection with either the mechanism at High Rock, or with the prophecy which has been alluded to. As the crisis approached, a variety of singular events, from apparently independent causes, (which can not be narrated here,) seemed to point to some unusual result, though all failed to give any person cognizant of them the slightest apprehension of the nature of that result.

"'3. At length a request came, through the instrumentality of J. M. Spear, that on a certain day she would visit the tower at High Rock. No one in the flesh—herself least of all—had any conception of the object of this visit. When there, however, (suitable preparations having been carefully made by superior direction, though their purpose was incomprehensible,) she began to experience the peculiar and agonizing sensations of parturition, differing somewhat from the ordinary experience, inasmuch as the throes were *internal*, and of the *spirit* rather

than of the physical nature, but nevertheless quite as uncontrollable, and not less severe than those pertaining to the latter. This extraordinary physical phenomenon continued for about the space of two hours. Its purpose and results were wholly incomprehensible to all but herself; but her own perceptions were clear and distinct that in these agonizing throes the most interior and refined elements of her spiritual being were imparted to, and absorbed by, the appropriate portions of the mechanism —its minerals having been made peculiarly receptive by previous chemical processes. This seemed no more absurd or unphilosophical than the well-known fact that a gold ring, or any other article worn about the person, becomes impregnated to a degree with spiritual emanations, or that the elements of one's being can be and are imparted to an autograph so fully that the character, capacities, etc., may be psychometrized therefrom.

"'4. The result of this phenomenon was, that indications of life or pulsation became apparent in the mechanism; first to her own keenly sensitive touch, and soon after to the eyes of all beholders. These pulsations continued to increase, under a process, which she was impelled to continue for some weeks, precisely analogous to that of nursing, (for which preparation had previously been made in her own organization, while she was in utter ignorance of any such design,) until at times a very marked and surprising motion resulted.

"'5. At every step in these singular transactions, Mrs. ——— has been attended by angelic intelligences, (whose presence is perceived by her own interior senses,) who have from time to time explained the *rationale* of their proceedings and of her experiences, and unfolded, in various departments of science, philosophy, and morals, principles and truths of the highest practical moment to us and to mankind. These teachings have been, to a great extent, based upon, and elucidated by, the various experiences connected with that mechanism; and they have been not only profound and comprehensive, intellectually considered, but of the highest, purest, and most elevating moral and spiritual character. That these intelligences have infused into her spirit a most beautiful,

harmonizing, celestial influence, has been perceived by all who have enjoyed communication with her, and none of these, I feel assured, will hesitate to endorse the admission that "she gets a large influx of superior, saving, harmonizing truths."

"'In order to a proper estimate of the peculiar experiences thus described, a large class of correlative physiological and psychological facts, which can not be even hinted at here, need to be considered by the candid investigator; but the foregoing statements are believed to embrace what is sufficient for the present purpose, namely, the correction of erroneous statements which have gone abroad.

"'With two or three remarks I conclude.

"'1. As these experiences were wholly unexpected, and unimagined by the subject of them, until they actually transpired, they could not have been "psychologically produced." Her mind did *not* act, either in conjunction with other minds or independent of them, to bring about these results. *Theories* must conform to *facts*.

"'2. These experiences were not moulded into the peculiar form they took, by any previous religious or theological impressions. Because, first, no impressions of this peculiar character had ever existed; and whatever notions had once been entertained of the miraculous conception of Jesus, had long ago given place to more philosophical conclusions. Secondly, no idea of such results had ever been formed in the mind, and hence there existed nothing which could mould these results.

"'3. As "corrupt trees do not bring forth good fruit," nor "the same fountain send forth bitter waters and sweet," it is difficult to believe that an "influx of superior, saving, harmonizing truths" will flow from delusive or deceptive sources.

"'4. Neither Mrs. ——— nor myself can profess to have, as yet, any definite conception as to what this "new-born child," the so-called "Electrical Motor," is to be. However "enthusiastic" or "extravagant" may be the expectations of others, we do not know that we yet at all comprehend the ultimate designs of the intelligences engaged in it. Time will probably solve that matter, and

we willingly abide the decision. But the incalculable benefits which have already accrued to us in the unfoldings of the interior principles of physical and human science, and in leading to higher and purer moral and spiritual attainments, have overwhelmingly compensated for all that it has cost us, whether in means or reputation; and this consideration forces upon our minds and hearts a conviction of the probability, at least, that still further benefit may be realized from the same source.

"'Whatever may be the result, therefore, my position is such that neither disappointments nor regrets may ensue; and the friends of Mrs. ——— may be assured that her convictions of duty rest upon a basis which neither the opinions nor the ridicule of the uninformed can affect, while her spirit is serenely sustained against the shafts of calumny and detraction.'

"Comment on the subject is hardly necessary. Quite a number of persons, of great intelligence, candor, and unimpeachable character, fully believed in this second edition of the miraculous conception and birth, and the most unbounded enthusiasm was manifested by many. It was denominated 'The New Motive Power, Physical Saviour, Heaven's Last Best Gift to Man, New Creation, The Great Spiritual Revelation of the Age, The Philosopher's Stone, the Art of all Arts, The Science of all Sciences,' and various other extravagant epithets were applied to this wonderful new birth. Like many other productions of persons whose zeal outstrips their knowledge, the new-born miracle was not quite practical enough to suit this utilitarian age. Notwithstanding the labor and pains of parturition at and before its birth, a slight defect was discoverable. *The new motor would not move to any purpose!* This was the only drawback on its great benefits to mankind.

"The machine itself was constructed at High Rock, Lynn, Mass.; but several of the prominent *accoucheurs* were residents of Boston, and the record is entitled to a place in the Boston chapter."

We hesitated some time about the propriety of recording this horrible relation of facts, but as we are writing for

those who yet have all their wits about them, and for those who may not have advanced so far in the delusion as to be beyond recall, we here put it down as the transparency which our Spiritualists themselves have placed over the door of their system, indicative of its essential heathenism, and damnable design.

The conclusion, then, to which we come, is this:

OUR NEW LIGHT IS OLD DARKNESS.

From the early period when Jannes and Jambres opposed Moses down to the era of Christianity, and thence to the present time, in the dark domain of heathenism, necromancy in its various forms has everywhere prevailed. Superstition and spiritual delusion have benighted and besotted the souls of men. All this is the legitimate growth of guilt and the running commentary upon human depravity.

By the contrast we have drawn, it will be seen that there is a family likeness between the pretensions and the employments of ancient and modern media, sufficiently exact to establish an identity between heathenism and modern Spiritualism. This will be more evident in a subsequent chapter, in which we shall show, that the *doctrines* taught in the publications of our Spiritualists, are heathenish in their nature, antichristian in their form, and soul-destroying in their tendency.

Therefore it follows that the *Devil and his angels* are the primary agencies in the work of modern Spiritualism, whose avowed purpose is the destruction of the Church and of "popular theology." This, we think, must be admitted by every believer in the Bible, because it is just such a work as the Devil would do—we can not think of any thing else he would so readily aim to accomplish. Every Christian must grant this, and this being granted,

we do not see how it can be denied, that in these last days, "seducing spirits" are now actually doing, by means of modern Spiritualism, the very thing that proves our position true. We think we can take all arguments brought against it, and show logically that those who play them off, do not believe in any, spiritual agency whatever brought to bear upon the minds of men, from above or from beneath.

CHAPTER IV.

"THE devil, as a roaring lion, walketh about, seeking whom he may devour."—1 PET. 5 : 8.

DEMONOLOGY.

First Inquiry—Iamblichus—Apuleius—Second Inquiry—Josephus—Justin Martyr—Origen—Lardner—A Canon of Criticism—New Testament Use of *Demon*—Pythian Apollo—A non sequitur—Christ's Use of the Word Demon—Possession a literal Fact—An Objection—How the Fathers understood it—Another Objection—The Alternative.

THERE is no subject in the Scriptures beset with greater difficulties than that of demoniacal possession. There is no mere question of fact, which has more severely taxed the mind of the expositor, or has elicited more earnest discussion. A long array of arguments is presented on each side of the question—Were those unfortunate persons called *demoniacs* in the New Testament, actually possessed and inhabited by spirits called *demons?* Were the souls of such thus demonized, actually subverted, beaten down, oppressed, and fettered by evil spirits entering into the human body, and using its organism for their own wicked purposes?

The writer has heretofore thought that the *balance* of argument was in favor of the negative; his reason has been already given. But he has been induced to change his opinion by a more diligent scrutiny of the facts connected with the demonism of the New Testament, by

some of the phenomena of modern Spiritualism, and by others, observed and described by competent and truthful witnesses, that have occurred in more modern times, among heathen nations as well as Christian.

A brief discussion of Demonology may not be out of place in this volume, since the great feature of modern Spiritualism is an *alleged intercourse with the spirits of the dead.*

I. What is meant by a *demon?* We must answer this by showing what the heathen understood by that term, and what is the inference to be drawn from its New Testament use.

Iamblichus on the Mysteries, informs us, that "He who directs his attention to the analogous sameness which exists in superior natures, as, for instance, in the many genera of the gods, and again in *demons* and heroes, and, in the last place, in souls, will be able to define their peculiarities."

He says, that the "*good itself*" is the "illustrious peculiarity of the gods;" that "in souls, essential good is not present;" "but the other medium, which is suspended from the gods, though it is far inferior to them, is that of demons." "These middle genera give completion to the common bond of the gods and souls, and cause the connection of them to be indissoluble." "Demons exist prior to souls and to the powers which are distributed about bodies." He admits that there is "*a certain genus of demons, which is naturally fraudulent, omniform, and various, and which assumes the appearance of gods, and demons,* (good ones,) *and the souls of the deceased.*"

Iamblichus therefore makes a *distinction* between demons and the souls of the dead, which other great men of heathen lore do not seem to recognize. He teaches that evil demons *assume* the appearance of *the*

souls of the deceased. This is really an embarrassing circumstance, and as there is no sufficient means within their power of detecting these impostors, *our* Spiritualists, after all, may be made the game of devils!

Apuleius, de Deo Socratis, says: "There are certain divine powers of a middle nature, situate in this interval of the air, between the highest ether and the earth below, through whom our aspirations and our deserts are conveyed to the gods. These the Greeks call by name 'demons,' and being placed as messengers between the inhabitants of earth and those of heaven, they carry from the one to the other, prayers and bounties, supplications and assistance, being a kind of interpreters and message-carriers for both. Through these same demons, as Plato says in his *Symposium*, all revelations, the various miracles of magicians, and all kinds of presages, are carried on."

"Demons are intermediate between us and the gods, both in the place of their habitation, and in their nature. . . . To embrace the nature of them in a definition, demons are, as to genus, animated beings; as to mind, rational; as to feelings, passive; as to body, aërial; as to duration, eternal." (*Idem.*)

"There is also another species of demons, namely the human soul, after it has performed its duties in the present life, and quitted the body: I find that this is called in the ancient Latin language by the name of Lemur. Now of these Lemures, the one who, undertaking the guardianship of his posterity, dwells in a house with propitious and tranquil influence, is called the *familiar* Lar. But those who, having no fixed habitation of their own, are punished with vague wandering, as with a kind of exile, on account of the evil deeds of their life, are usually called *Larvæ*, thus becoming a vain terror to

the good, but a source of punishment to the bad. But where it is uncertain what is the allotted condition of any one of these, and whether it is Lar, or Larva, it is called a god Manes; the name of god being added for the sake of honor. For those only are called gods, who, being of the number of the Lemures, and having regulated the course of their life justly and prudently, have afterwards been celebrated by men as divinities, and are universally worshipped with temples and religious rites; such, for instance, as Amphiaraus in Bœotia, Mopsus in Africa, Osiris in Egypt, and others in other nations, but Esculapius everywhere. All this distribution, however, has been made of those demons who once existed in a human body."

"But there is another species of demons, more exalted and august, not fewer in number, but far superior in dignity, who, being for ever liberated from the bonds and conjunction of the body, preside over certain powers. . . . From this more elevated order of demons, Plato is of opinion that a peculiar demon is allotted to every man, to be a witness and a guardian of his conduct in life, who, without being visible to any one, is always present, and is an overseer not only of his actions but of his thoughts." (*Idem.*)

Multiplied quotations are needless, for the above is from the highest authority among heathen writers.

It will be seen that there were acknowledged to be two kinds of demons. The *last*, mentioned by Apuleius, were intermediate beings between the gods and men; the "middle genera" of Iamblichus. The *first*, or the souls of the dead, were called *Lemures*, which were divided into two classes, namely, the *Lares*, or household gods, who were supposed to be guardian spirits, and good

demons; and *Larvæ*, or evil spirits, who were a source of punishment to the bad.

Farmer quotes Crito, to prove that the *Larvati* were demoniacs possessed by the *larvæ*, or evil spirits, of bad men—the human ghosts of such as had lived profligate lives upon the earth.

II. Were the demoniacs actually possessed? and if so, were they possessed by the spirits of dead men?

At the time of Christ, this was no doubt the prevailing opinion. Josephus says: "Demons are no other than the spirits of the wicked, that enter into men and kill them, unless they can obtain some help against them." Philo says that "the souls of dead men are called demons."

Justin Martyr, who flourished about the middle of the second century, speaks of those who were seized and tormented by the souls of the dead, whom all call demoniacs and madmen?

Origen says, of the heathen oracles: "Though they may be for the most part true, it does not necessarily follow that any deity presides in them, but rather evil demons and spirits inimical to the human race"—"demons the whole tribe of whom are vicious." (*Contra Celsum*, lib. viii.)

Thus Pagan, Jewish, and Christian authorities prove, not only that the common opinion was that men were possessed, but that it everywhere prevailed, assigning this demoniacal tyranny to the souls of the wicked dead. "The notion of demons," says Lardner, vol. viii., p. 368, "or the souls of dead men having the power over living men, was *universally* prevalent among the heathens, and was believed by *many* Christians," such as Justin, Irenæus, Origen, and others.

Now it is a canon of criticism well understood, and

evidently correct: *Every word whose meaning is well established in any age, when used by any writer of that age, and not defined by him, must be taken in its commonly received acceptation by the age in which that writer lived.*

This rule obliges us to believe that Christ admitted as a fact, that men were *possessed by demons;* but it does not oblige us to believe that he considered these demons the souls of the dead; because the word *demon* was used to embrace, besides these, those personifying spirits, "naturally fraudulent, omniform, and various," of which Iamblichus makes mention.

The word *demon* is never used by Christ in a *good* sense, nor by his apostles, nor by any historical writer of the New Testament, unless it be in the way of narrative, as in Acts 17: 18. Whatever weight may be assigned to the argument, that Christ, from motives of prudence, abstained from attacking in public, the common notion about demons, it can not be pretended that this could influence him in his *private* instructions to his disciples. In Mat. 17, we are told that "Jesus *rebuked the demon*" after his disciples had failed to expel him. "Then came the disciples to Jesus, *apart*, and said; Why could we not cast *him* out? And he said unto them, Because of your unbelief; howbeit *this kind goeth not out* but by prayer and fasting."

Here it is very evident that Christ *volunteers* a piece of instruction relating to actual possession by *demons*, to his disciples in *private*, after he had answered their question. Would he, whose object it was to teach them all truth, by private instruction, confirm them in a popular error, if actual possession was such? They had fully imbibed the common belief respecting the power of demonizing spirits over the souls of certain men; they had heard

their Master address the demons in their own personality; and when accused by the Pharisees of expelling *demons* by the aid of the *Devil*, their prince, they heard him expose their sophistry, by showing that the Devil could not be thought so foolish as to promote discord in his own kingdom; and hence the known *reality of the Devil* would lead them to suppose Christ admitted also the *reality of his demons*, and of their *influence*, which was the subject of discussion. When we add to this the matter of his private instruction, the argument for actual possessions seems to be a very unmanageable one, provided it can not be shown to involve an essential absurdity.

That it involves no absurdity, is evident from the case mentioned in Acts: "It came to pass, that as we went to prayer, a certain damsel, possessed with a spirit of divination, met us. The same followed Paul and us, and cried, saying, These men are servants of the Most High God, which show unto us the way of salvation. Paul, being grieved, turned and said unto the *spirit*, I command *thee*, in the name of Jesus Christ, to come out of her, and *he* came out the same hour."

The original is, "a spirit of Pythian Apollo." That there is no such a being as Apollo every one admits; but because this heathen divinity was reputed to utter oracles by the frenzied priestess at Delphi, every "*clairvoyante*" was said to be possessed by his spirit. This circumstance, by itself, does not prove her to have been a demoniac, but the facts that Paul commanded the spirit to come out, and that the spirit obeyed, as in all cases of dispossession by Christ, clearly shows that she was really a demoniac. Nothing is said of any disease, or of any violent conduct attending her. She was a travelling medium, the slave of certain men who made money by

the imposture. There was a "prophesying *demon*" in her, and Paul set her free from him. If this be not so, how came he to use the same formula of exorcism that was used in those cases where the word *demon* occurs? This is, beyond doubt, as clear a case of actual possession as any other mentioned in the sacred narrative.

This fact is conceded, and also urged to prove that, as she was simply insane, so all other instances of casting out demons were nothing more than curing diseases. Supposing this to be the case, what shall we do with that instance, where Jesus rebuked the evil spirit (disease) who had uttered his name; and where it is said "he (the disease) came out of him and hurt him not"? This, surely, is a very extraordinary remark. Is it a marvellous thing that a man should not be *hurt* by being *cured?* Such a remark, supposing nothing more intended than restoration to health, is an unfortunate one for the doctrine of inspiration, and therefore refutes itself.

But there is another case worth our notice, in the consideration of this subject. Our Lord cast a demon out of a person afflicted also with disease, and "the spirit cried out and rent him sore, and came out of him, and he was as one dead, insomuch that many said he was dead." If the term *spirit* here means a literal *demon* with which he was possessed, there is no difficulty. If not, it must mean either a disease or his own soul. In either case, the passage is bereft of sense. The *disease* cried out, or the man came out of himself!

Farmer makes use of this argument: "The sacred writers having given us no notice of their using the word demon in a new or peculiar sense, did certainly employ it in reference to possessions, in the same sense which others did," and hence he argues, as Christ and his apostles neither believed in the gods of the heathen, nor in the

transmigration of a soul or spirit from one body to another, they could have meant only the removal of disorders popularly attributed to demons. But this is a non sequitur. The argument, when fairly stated, is this: Pagans, Jews, and the early Christians used the term *demons* to mean pagan gods or the souls of the dead. Christ and the apostles did not use the term in any new sense, therefore they used it to signify pagan gods or human souls! The falsity of the logical inference shows that the premises are wrong.

We have shown that the term *demon* meant also *evil spirits* superior to mankind, and who never inhabited human bodies, and as Christ did not believe in their gods or their transmigrations of souls, he must have meant these evil spirits, for the word demon he never used in a *good* sense. Among the heathen it was understood that there were both good and bad demons, and were it simply said in the New Testament that demoniacs were possessed with demons, we could not then absolutely say they were under bad influences, because the nature of the spirits would have been undetermined, although their being cast out would argue badly for their character. But we are not left in any doubt here: they were called *evil* spirits and *unclean* spirits, and their work proved them such, therefore Christ and the apostles treated them as such. When a person is said to be *demonized* in the Scripture, the derangement of mind and body as the effect, proceeding from a *demon* as the proximate cause, is intended; and in every case the *common use* of the term allowed our Saviour to understand an *evil spirit*, an evil *angel*, without formally stating the meaning he attached to it, or specifying the exact sense in which he understood it.

We therefore believe that demoniacal possessions were

literal facts, originated by the Devil remotely, and by his angels or demons immediately, and although the arguments against this position are very plausible, we do not think they can be so presented or pressed as to overturn it.

An objection to this view has been raised, on the ground that there never have been such possessions by demons before or since the time of Christ, or anywhere but in the land of Judea. We do not think that such is the fact. On the contrary, it is clear that possessions existed long before his time by the testimony of Josephus, for the Jews had a class among them known as exorcists, whose profession it was to cast out demons; and that the possessions of our Saviour's time were not different from those that previously existed, is proved by his *argumentum ad hominem*, which reduced his enemies to silence, when they accused him of deriving his power in this particular from the prince of the demons. And that these phenomena existed beyond the limits of the sphere of his labors, and also *after* he left it, is proved by the relation in Acts, of certain vagabond Jews, who attempted to expel demons, or evil spirits, in the name of Jesus, in the city of *Ephesus*. Whether these Jewish exorcists were all impostors, or whether their process of ejecting demons was successful or not, we are not called upon to determine. What we wish to establish is, that possessions were not peculiar to our Saviour's time nor to the land of Canaan. Demonology was the great foundation on which the whole superstructure of heathenism was erected, and it is, therefore, a useless waste of time to produce quotations, to prove what no person competent to judge will pretend to deny.

Farmer says: "To some persons it may appear strange that possessions should be ascribed by many of the fathers,

after the time of Justin Martyr, to *fallen angels*. The following considerations, perhaps, may in some measure account for their conduct:

"Several philosophers taught that the heathen demons were evil spirits of a rank superior to mankind, and that these demons *personated* the souls of the dead, gods and genii, and procured themselves to be worshipped under their names.

"The fathers ascribed to these celestial demons, whatever the heathen in general attributed to their deified ghosts, and consequently accounted for possessions, without referring them to human spirits."

From this it appears that some demons were, by the highest authority among the heathen, considered of a rank superior to mankind. That they were *all* considered by the Jews to be wicked spirits is certain. Now Christ and his apostles were Jews. They appear to have embraced the common opinion that demons were *wicked* spirits. Whatever ambiguity might be in the naked term among the heathen, there was none in the opinion of the Jews, Luke 7:21, "In the same hour he cured many of their infirmities and plagues (embracing all manner of natural disease), *and of evil spirits*." 8:2, The evangelist speaks of "certain women who had been healed of *evil spirits* and infirmities," among whom is Mary Magdalene, "*out of whom went seven demons;*" and "when Christ called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal *all manner of sickness*, and *all manner of disease*," Mat. 10:1.

Here we are taught very explicitly, that the casting out of demons was not the healing of any form of mere disease at all, but a dislodgment of evil spirits from persons over whom they had obtained a controlling power.

This instruction was given in private, and as Christ, who did not believe in the gods and ghosts of paganism, would not confirm his disciples in the belief of popular error, there is seemingly no alternative left but to adopt this statement as a literal fact: he conferred the power of casting out the angels of the devil, whom the use of the term allowed him to regard as the veritable *demons* of paganism.

Agreeably to this the fathers taught. "St. Chrysostom admits that the demons in the possessed persons pretended that they were the souls of such or such a monk, but himself asserts that it was the Devil that *personated* the ghosts of those who suffered a violent death, and hereby caused men to think they became demons," etc. (*Farmer on Dem.*, p. 51.)

It is, however, not very creditable to this writer, that he labors to disparage the fathers to gain his point by saying, "It appears that they, themselves, doubted or disbelieved the reality of possessions, though they asserted it in their popular discourses!" (p. 56.)

The result, then, to which we come, is this: Although *departed* spirits were commonly called demons, among the heathen, there was another class of evil spirits, who were superior to mankind, so called, and therefore the common acceptation of the term does not oblige us to suppose that Christ used it in the former sense; and as he always used it in a *bad* sense, and can not be supposed to have countenanced the idea of human souls returning to possess the bodies of the living, he must have used it in a sense fully expressed above, in Chrysostom.

Another objection against this view is, that there are no possessions at the present day, as there have been none since the primitive times of Christianity. To this we answer:

1. If we have shown logically that Christ did teach the

reality of possessions, it is not an incredible thing that similar phenomena should take place again, and that with such modifications and adaptations, in the fact of *obsessions*, as would be thought best by the evil one to subserve his own designs.

2. It is by no means certain that actual possessions or obsessions have not taken place from age to age, ever since the time of Christ. The generality of men will probably show great incredulity on this point. But who so competent to decide as physicians? Oldshausen says: "It must not be forgotten that eminent medical men are of a different opinion; for example, Esquirol in Paris. Kerner's views are well known on the subject. The missionary Rheinus gives a remarkable account of a demoniac in the East Indies in the year 1817." (Vol. i., p. 275, note.)

Beyond a doubt these instances are rare, but they show that what has more frequently occurred *may* as frequently occur again. Well-authenticated facts outweigh plausible theories.

Not a few physicians of the present day declare, that the phenomena of modern Spiritualism can be accounted for on no other ground than that of spirit agency. Not only the physical manifestations, but the *intelligence* which comes through them, and must come from *intellect*, prove this, as they think, and consequently they have become Spiritualists. Of course they think that both good and bad spirits are engaged in this business; but this opinion is not based upon their medical and scientific knowledge; therefore we are not to consider their opinion upon the *character* of the spirits as commanding as that which decides upon their existence and operation in this movement.

Now we are perfectly aware that it is not only unwise, but superstitious and hurtful, to assign any strange fact

to demoniacal influence, if we can present a plausible natural cause likely to produce it; but we also believe that a pertinacious denial of such influence, as a fact possible and likely to occur, argues a real disbelief in any personal spiritual agency whatever, such as occurs in every case of renovation of heart, though the objector would not acknowledge it, either to himself or others. If our argument, from what professed spirits do and say, in the movements and influences of modern Spiritualism, can be shown to be worthless for the support of our theory, then we stand ready to prove, by the same method of showing, that the agency of the Spirit of God in regeneration, and the ministrations of angels to the heirs of salvation, should also be denied, upon the same ground. No Christian will assume this position; and by the very arguments he uses to support his belief in the influence of the Spirit of God upon his own heart, we think consistency will demand his acceptance of our view, after he has finished the sequel.

CHAPTER V.

"What mountains of delusion men have reared!
How every age hath bustled on to build
Its shadowy mole—its monumental dream!"—Festus.

THE SECOND TEST OF SPIRITUALISM.

"LIFE IN THE SPHERES."

Internal Evidence of Spirit Literature—Failure of Proffered Test—Fatal Admissions—Inconsistencies and Contradictions of Spirits—Swedenborg and Bacon—Heaven not minutely described in the Bible—Reason for it—Spiritualism offers to supply the Deficiency—The Spheres—Swedenborg's Account of his Exit—Condition of Spirits—Spirit Farmers—Priests in the Bad Place—Invective against Priests—Joy in Heaven over the Judge's Letter—Its Contents—The Judge caught up in the Spheres, and sees a Saw-Mill—His View of the Cross—He is honored in the Spirit World—Treated to a Ride—He is in the Bad Place—The Judge a Redeemer—"John Anderson my Joe!"—A Knot of Priests—The Judge taken to the Moon—Pythagoras' Account—A Christian in a bad Plight—Pythagoras' Discourse—No Culprits—Sum of the whole Matter—Supernal Eloquence of Spirit Channing—Estimate of all these Matters—"Apocatastasis" quoted—Heaven distinguished from the Spheres—Elysium—Mohammedan Gardens—Modern Spiritualism an Improvement upon them.

In our estimation of the claims of Spiritualism, we are not obliged to trust to appearances. Reason and conscience are placed upon the bench, by the great Author of our being, as the judges by whose decision all things pertaining to the interests of our humanity are to be accepted or rejected. He can not be the author of a revelation that

they would instinctively reject. If any system contain palpable absurdities, clearly irreconcilable contradictions, or injunctions repugnant to the moral feelings of our nature, it is unnecessary to examine any evidence of its divine origin, for no evidence can outweigh our own innate perception of incongruities, absurdities, and falsehood. Whatever deserves immediate rejection by the verdict of reason and conscience, can not be received on any amount of evidence that may be presented. If an intelligence from another world should satisfy me, beyond all my powers of dispute, of his spirit existence and presence, and insist that two and two make five, I must reject him as a liar; or if he give me a communication repugnant to my conscience, conflicting with my reason, offensive to my moral feeling, and irreconcilable with itself, I must reject him with disdain as a vile impostor. But besides this, such must be the harmony of the revelation with itself, and with the source whence it professes to come, and with my reason and conscience, that the supposition of its not coming from the alleged source, would necessarily involve me in a greater inconsistency than the contrary could do; that is, its rejection would be more absurd than its reception, no matter what might be the difficulties I should feel about the latter. This is what is meant by *internal evidence.* By this TEST we shall now try the claims of Spiritualism.

It will be seen, by the contents of our second chapter, that in the application of its own PROFFERED TEST for the "conversion of skeptics," notwithstanding the confident boast that "the spiritual theory can stand *all* tests," in every instance of rappings and tippings, there was not only failure, but absurdity so glaringly inconsistent with *intelligence* as to justify the belief, that to whatever other cause they may be assigned, they are not attributable to

the spirits of our departed friends; for it is clear, that by the same power a spirit has to give correct *affirmative* answers to questions put in a given form, it can as easily and as certainly give correct *negative* answers to the same questions reversed. And inasmuch as the test employed is to ascertain the *reality* of spirit communication, and as we are told the spirits desire to be tested, that they may in all cases have a fair opportunity to prove it, this power would certainly be used, in conformity with their desire, and with the intelligent variations of reply as required by that desire, if such spirit power as is claimed existed in these manifestations. The failure which is sure to follow the application of the proffered test, as made above, is a demonstration of the falsity of the pretense set up, which we do not see how our Spiritualists can get over.

That each medium has a power or faculty by which these phenomena are exhibited, we fully believe. That it "is owing to physical organization," as Judge Edmonds says, "more than it is to moral causes," we also believe; yet moral causes are not to be excluded; for each medium has, or may have, "familiar spirits," competent to do, through his or her peculiar organization, all the rappings and tippings necessary to every personification; but that the real spirits of our departed friends are the causes of them is proved to be a FALSE PRETENSE.

While the Judge denies that there is "a distinct race of beings, known in the old theology as devils, and represented as a creation distinct from and independent of the human family," he admits that there are spirits, "selfish, intolerant, cruel, malicious, and delighting in human suffering upon earth," "having, in common with others, the power of reaching mankind through this newly-developed instrumentality." He admits that "this influence displays

itself in various forms, but scarcely ever without tending to impair confidence in the manifestations." He admits that "sometimes its fell purposes are most adroitly veiled under the cover of good intentions," "calm, considerate, and persevering." (*Spiritualism*, vol. ii., p. 42.) He admits that "there are false communications which are not intentionally so; some arising from a *mistake* of the spirit who is communing, and some from the error of the medium, who has not yet so studied himself as to be able to *distinguish the innate action of his own mind from the impress of spirit influence;*" and that "the character of the mediumship is frequently changing in the same individual, and that no two mediums are precisely alike. From this latter cause there must, of necessity, arise an effect producing some uncertainty." (*Ibid.*, 43.) How much uncertainty he does not say. We think we shall prove it *entire.*

Notwithstanding all this, he professes to be able to outwit these bad spirits. "We have," says he, "the consolation of knowing that now we can be conscious of its presence, and guard against its approaches." How? Thus: "By applying to it, as we do when weighing human testimony, the *sagacity and searching power of our own reason.* (*Ibid.*, 42, 43.) We very much fear the Judge over-estimates his "sagacity." Can we be sure that his reason is not subject to hallucination, and to the deceptive influences he has mentioned, as much as that of other men? Does he put in for himself a claim of infallibility? This very confidence, we think, only the more exposes him to be deceived; and we think we shall show, out of his own mouth, that this is the case. A man who writes that in a vision of the *realities* of another world, he visited a comfortable farm in the spheres, on which was a farm-house and a saw-mill, with all their

appropriate appurtenances, and that "the matron invited him to call on her again, and she would give him *a drink of buttermilk (!)*", (*Spiritualism*, vol. ii., p. 144,) is the last man on earth to talk about "the sagacity and searching power of his own reason," and makes a most unreasonable demand, when he requires our assent to his vagaries. A deliberate publication of such things is very satisfactory evidence of hallucination, of the imputation of which, the Judge will find it difficult to get clear.

But perhaps we shall be told, that in our experiments with the spirits, we did not *concentrate* the mind upon the aforesaid questions, and hence the discrepancy. To this, we reply, that being fully warned of the necessity of doing so, we did concentrate, slowly repeating in the mind word for word; and our consciousness of success, in a quiet, unruffled state of collected thought, proves that such an explanation is not for a moment admissible.

The only other explanation we can think of, is this: that deceiving spirits have misled us, purposely answering by contradictions. But this would be a begging of the question, so gross that it would seem a total surrender; for the assurances given us, already named, and our compliance with all necessary conditions for success, have taken away all right to any such plea; and when we assert that these rappings and tippings are made in such a hap-hazard way, as to evince no intelligence at all, it can not be met by an assumption, after the proffered "test" has failed, in any case.

But again; we say, if spirits are the authors of the aforesaid contradictions, they are LYING spirits, whose cunning and imposture can not be guarded against; and that whenever, or however, we detect such contradictions, incongruities, and unseemly intellectual manifesta-

tions, we fix the character of the spirits as descriptive of those whose coming is foretold in the New Testament: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons." (1 Tim. 4 : 1.) We read, also, as descriptive of the latter times, of "the working of Satan, with all power, and signs, and lying wonders," of "deceivableness of unrighteousness in them that perish; because they received not the truth, that they might be saved, and for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." (2 Thess. 2 : 9–12.) In connection with the announcement of "perilous times in the last days," and descriptive of certain characters of those times, it is said: "Evil men and seducers shall wax worse and worse, deceiving and being deceived." This is followed by a commendation of the Scriptures as our only guide.

Now, whatever may be said by our Spiritualists of the Scriptures, it is evident by their own admissions, that these prophetic announcements are remarkably fulfilled by the mendacity of the spirits; and that in this fulfillment, after the lapse of centuries, through the agency of this movement, we have an additional TEST in favor of the *claims* of the Bible which they repudiate, a little more powerful than any thing they can boast of. Other people will see it if they will not.

Some of these admissions we have given, but there are others we must not pass over.

"Our records," says the Judge, "show us beyond peradventure, that at times, ignorant, unprogressed, inferior, and sometimes positively mischievous spirits, do commune with us, through the instrumentality of this intercourse." (*Spiritualism*, vol. i., p. 47.)

"I know of no mode of spiritual intercourse that is exempt from moral taint—no kind of mediumship where the communication may not be affected by the mind of the instrument." (*Spiritualism*, vol. ii., p. 39.)

"No two spirits seem to agree as to what is the truth, any more than two mortals!" (*Modern Spiritualism*, by Capron, p. 378.)

"On the subject of the existence of a great First Cause we have no new proofs or revelations. The probability is that spirits generally know but little, if any, more about how, where, or in what form the Deity exists, than we mortals. I see nothing in the new revelations that would, of necessity, lead an atheist to change his views. The most confirmed atheist may believe in immortality and be a refined Spiritualist. More than this, he can get his views sanctioned by the spirits as readily as the most devout believer in any of the thousand forms in which popular theology has clothed the Author of nature. The anthropomorphism of the Jews and most professing Christians, and the pantheism of the admirers of nature as God, may all find spirits—good spirits, too—to agree with them. I say good spirits, for I would not sanction the folly of condemning spirits or men either for a difference of opinion, especially where no positive tangible proof could be produced!!!" (*Idem*, pp. 379, 380.)

"Many ways need the strictest scrutiny, as it is difficult to detect which is the spiritual and which an emanation from the mind of the medium. This is particularly the case with writing and speaking. So much can be done by the human mind without the aid of spirits, when in certain peculiar conditions, that it is not safe to say that spirits are writing or speaking, without the most positive proofs. Such proofs have been abundant, and the tests satisfactory to thousands. Still, much self-deception exists in regard to mediumship, and through this many have been deceived, and many, seeing no proof of spiritual power, have left the investigations in disgust, unwilling to spend their time where assertions were given instead of proof, and where a nervous action was claimed to be the work of spirits out of the flesh." (*Idem*, pp. 381, 382.)

"Many Spiritualists, at the present day, being very zealous to advance their cause, sometimes think they see what they do not; and, from a small beginning, often get up a marvellous story, and this, too, in perfect sincerity!" (*N. T. Miracles*, etc., by Fowler.)

Think of that, Judge; what proof have we of better authority for the "Visions"?

"In regard to Paul, and such great personages communicating, I have to say that an observer of the manifestations soon comes to regard with suspicion, spirits claiming to be such; for that same vanity which often prompts men to pretend to something above themselves, likewise prompts spirits not unfolded in goodness and wisdom, to assume great names; and the more because they are invisible, and can practise with considerable success upon the credulity of the unwary." (*Reply to Dr. Lind*, by Bland.)

This, of course, refers to the personations of Bacon, Swedenborg, Webster, Washington, Calhoun, Clay, and others whose earthly fame is used by living spirits to gain eclat to their sounding periods.

Confirmatory of this, comes forth Swedenborg himself, with this complaint:

"It is not strange, that very many, either from an over-anxiety to commune or from a careless disregard of what they deem a trivial falsehood, assumed false names, and among all those who have been falsely personated; there has been no one more frequently so than Swedenborg." "There are some who, for mischievous purposes, assume a false character, and teach false doctrine, to deceive and milsead." (*Spiritualism*, vol. i., pp. 370, 371.)

The last quotation is from a speech of the Baron, utteried through the Judge, as his mouth-piece; and although t is doubtless claimed as proof of his *identity*, we take it to be an expert trick of some pseudo-Swedenborg, (unless

it be laid at the door of clairvoyance,) "most adroitly veiled under the cover of good intentions." How can it be disproved?

It will be remembered that the staple of both octavos, by the Judge and the Doctor, is professedly from Bacon and Swedenborg. This shall furnish our *proof*, that these gentlemen, whose sincerity we do not doubt, are grossly deceived that the *internal evidence* shows an unmistakable personation; and that our Spiritualists have no means of rebutting the charge, in the face of the aforesaid admissions.

We are perfectly willing to abide the issue of the *test*, when fairly applied, as laid down by Mr. Brittan, in this form: "We insist that *the real character of the spirits is most clearly revealed in what they do and say*, and that the declaration of Christ, on this point, is the law of nature: 'Wherefore, by their fruits shall ye know them.'" (*Review of Beecher*, p. 73.) This is certainly fair, for if their words and actions are not conformable to the doctrine of *progression*, of which we must judge by their known earthly attainments, they are to be set down as deceivers. As to their real character, from some things that they DO, let us hear the author of "Familiar Spirits," Mr. "VERIPHILOS CREDENS," p. 49: "I do believe in evil spirits—in spirits as evil as mortals are—I believe there may be those, who, like some human beings, delight in mischief and deception, and in all kinds of villany ever practised on earth; and I can much more readily believe, that such spirits perform those deeds of mischief, which he (Dr. Pond) speaks of—such as tearing clothes and destroying furniture—than that magnetism or electricity, even the detached vitalized, can do them.

Now we insist that from all the manifestations yet made, we have no assurance but that every one of them

may be from the same source of evil. If these spirits "delight in all kinds of villany ever practised on earth," and if some kinds of villany on earth have been to deceive under the apparently pure garb of honesty, and like western hunters using the mechanical *bleat* to entice the mother doe to a cleared spot where the fatal ball may reach her heart, betray the confiding by false pretenses, where is the assurance that every spirit demonstration having the appearance of good, is not thus made with the direst purpose of accomplishing in the long run some hellish end? There is no security against this; nay, it would seem to chime in exactly with the character of those who delight in "all kinds of villany."

"But," it is asked, "if evil spirits can thus come to perplex and distress us, can any reason be assigned why good ones may not come to comfort and console us?" (*Ibid.*) The author refers to our departed friends, and our answer is ready. They can not comfort or console, much less defend us; for by the testimony of the Bible, when the dust returns to dust, "the spirit returns to God who gave it," and in all the biographies of the Bible, there is not a single instance of a mortal being revisited by a spirit relative, for this or any other purpose. Besides, God has provided better means for our consolation, and more efficient guards for our defense, if we accept them. Hence, good spirits, who "REST from their labors," are to be troubled no more with the perplexities of earth, assured that he who "hears the ravens when they cry" will take care of every dear one left behind. (2 Sam. 12 : 23.)

As to the "real character of the spirits from what they SAY," we shall mostly confine ourselves to the matter of the work on "Spiritualism," by the Judge and the Doc-

tor, professedly the media of the spirits of Lord Bacon and Baron Swedenborg. And we do this the more readily, because of the contrast complacently drawn by the former of these media in his introduction to vol. ii.:

"I could conceive of no reason why the humble and the lowly of this day could not as well become such instruments as the fishermen of Galilee, nor why the instructed of modern times could not receive and impart of them as well as of him of Tarsus, of whom it was said, even from high places, that much learning had made him mad!" This is very cool, but however ambitious our author may be of rivalling the fame of Paul, we feel quite sure, that after the perusal of these volumes, no one will think of quoting the famous exclamation of Governor Felix as indicative of the cause of his mental alienation.

To prove the spirit SWEDENBORG to be some personating demon, we have only to note his incongruities, and to quote him against himself. Thus he speaketh:

1. "Say what men may, teach what men may teach, still *the soul of man is a part of God himself.*" (Vol. i., p. 10.) This is a manifest absurdity, whose implications are monstrous and blasphemous: for as man is a sinner, it covers the divine nature with human guilt! "The soul that sinneth, it shall die;" but the soul is a part of God himself, therefore that part of God that sinneth must die! The communications of this spirit begin with the solemn announcement, "In the name of God, I am Swedenborg;" and on the very next page but one, utters this preposterous sentence:

2. "The very intention of man's creation (a small one to be sure) was that man should understand both life and death; by the fall (if indeed this be true) he *lost* the knowledge of death!" (P. 104.)

"What you consider the fall of man, is only the great

change in his mental and material nature, produced by the increase of numbers, the wants and necessities that arose around him, the occupation of his thoughts with the circumstances of his material condition, and the entire direction of his mind from spiritual things to the subjects of earth!" (P. 122.)

These extracts give us the following precious truth: That part of God which is in man, lost the knowledge of death, simply by the increase of the human species with its multiplied necessities, thereby superinducing a change in man's mental and material nature. And if the doctrine of the fall be true, of which he is not certain, this is the fall; in which, when man fell, God also fell in part; because the soul is "a part of God himself"!

3. "The return of the soul to the source from which it emanated does not suppose it necessary that *the Godhead should absorb it within itself.* This would be incompatible with his nature." (P. 109.)

Spirits go on progressing "until they have passed beyond these spheres, and enter the glorious mansions of what we call heaven, but they scarce lose their material organization, sublimated, it is true, by every ascending step, as they rise in the circle of their progress, till at last materiality is swallowed up in spirituality, and they either become *incorporated in the* whole of the First Cause, or exist as I have said!" (P. 146.)

Passing other matters of absurdity, in one extract, absorption of souls in the God is said to be "incompatible with the divine nature;" but in the other, it is altogether compatible, that they should be *incorporated with God!* This glaring contradiction comes from a spirit professedly from the highest sphere, who utters this *untruth* of himself: "I had lived *pure and unspotted*, and when I left the world, I was ushered into what has been stated as the sixth sphere." *(P. 174.)*

4. "Beyond the vision of the most powerful telescope there are world filled with spirits whose *birth is for ever and ever!*" (P. 107.)

Well-ordered words these, for a *progressed* philosopher!

5. "When the mind attempts to separate the spirit from matter, it has just no conception of spirit. Therefore we can not invest the Creator with form or *personality.*" (P. 262.

"If the *identification* of spirit with matter were unfolded to your minds, the whole mystery of the Great First Cause would be understood!" (P. 263.)

Because spirit is identified with matter, therefore the Creator has no personality, and could this identification be unfolded, we could explain the nature of God! Can the ravings of lunacy beat this?

6. Swedenborg must be an enemy to modern geology, for he says: "Take the *soil* from earth's *centre*, and bring it to the surface, and it will germinate vegetation in some form as soon as it feels the light and heat." (P. 264.)

What have ye to say to that, ye maudlin race who are dreaming about the mysteries of Plutonic rock and fancied internal fires within the crust of the earth? Know, henceforth, that there is *soil at the centre*, and burn your books of fiction!

7. The Baron was well acquainted with Scripture, when on earth; but he must have in a measure lost his memory in the spheres, contrary to the doctrine of progression; for he exhorts his media to mingle affections and aspiration together; that together they may *wander toward the mark of their high calling*, (vol. i., p. 353;) and he makes a worse mistake in saying: "We can understand the teachings of Christ, *where he* says, 'Work out your own salvation with fear and trembling'"! (Vol. ii., p. 171.)

8. "You have been taught that *God is a principle.*" (p. 343:) and this principle "God, when he stamped the impress of his sentient particle (the soul) which came from him, endowed it with the *almighty attributes of his nature*"!!! (Vol. ii., p. 355.)

Such are some of the crudities of the spirit Swedenborg, and we submit it to the judgment of any clear-minded man whether any good spirit could be the author of such miserable trash.

Now let us hear from "my Lord BACON." He offers as proof of his *identity* the following *test:*

"In regard to my identity, I have to say that you can judge whether or not it be Lord Bacon by the *truth* of my teachings." "You can correctly ascertain the true character of the spirit purporting to teach, by the *subject-matter* of his teachings, as well as by the peculiar method by which he communicates his ideas." (Vol. i., pp. 113, 186.)

In the application of this proffered test, it will be seen, as his "familiar" Swedenborg has been shown out of his own mouth to be a lying spirit, so the Judge will not be able to save his Bacon from the same "manifestation." My lord thus discourseth:

1. "All good and pure spirits do not reside near this earth, if, indeed, anywhere near it. Some reside *millions of miles* distant, others on *planets* near the earth." (Vol. i., p. 111.) This is contradicted by the communications through Dr. Hare, who says: "At the distance of about sixty miles from the terrestrial surface, the spirit world commences. It consists of six *bands* or zones (not planets) designated as spheres, surrounding the earth, so as to have one common centre with it, and with each other. An idea of these rings may be formed from that of the planet Saturn." "The heaven of Spiritualism is

more than one hundred thousand miles below the moon!" (*Hare's Letter to Episcopal Clergy.*)

These facts were agreed upon, and confirmed to him by a "convocation of spirits." But another convocation of spirits, with Bacon at their head, declared: "It takes an eternity to *reach* the celestial spheres. I mean ages on ages shall roll away, before progression can develop attributes to entitle us to a residence in heaven." (Vol. ii., p. 92.)

According to Bacon and his compeers, good spirits do not reside near the earth at all, but millions of miles off; and even then, are not in heaven. According to the other "convocation," heaven itself is more than one hundred thousand miles below the moon.

Now the distance of the moon from us is some two hundred and thirty seven thousand miles, and hence the heaven of the Spiritualists is but between one and two hundred thousand miles from the earth. Gentlemen-Spiritualists, which are we to believe? Spirit *Bacon* says: "Christ now dwells where God is made manifest," (vol. i., p. 384,) this being millions of miles distant; but Hare's convocation of spirits says: "Christ is in the seventh or highest sphere," more than a hundred thousand miles below the moon. Gentlemen-Spiritualists, which, and whom shall we believe?

2. As to *angels*, spirit Bacon asks: "Could God create two distinct classes of beings out of himself, and give to one the precedence over the other? If from his own nature he has created man, how, from that same nature, could he have fashioned another race of beings distinct from man? What are considered by you as *angels*, are but the beatified *spirits* of men." (Vol. i., p. 200.)

This is contradicted by spirit Swedenborg, who, in speaking of the creation of man, says: "His nature was

pure, and that angels visited the earth hourly and daily, and conversed with man, and that his *spirit* could associate with *them* without fear." (Vol. i., p. 105.)

3. Spirit Bacon, referring to the Bible account of the creation, says: "It is said that God created man from the dust of the earth. *Now this is very well;*" (vol. i., p. 210;) but only forty pages before, he declared: "I can not say that he (man) was derived from one source or one being," while Swedenborg fully denies the Bible account of man's formation. He says: "That there was a first man especially and particularly created to occupy the garden of Eden, is opposed to all my belief." (Vol. i., p. 126.)

4. Spirit Bacon, speaking of the KORAN, says: "He (Mohammed) was impressed, and there are many truths in his writings. If they were divested of their admixture with materiality, or earth's materiality (!), they would shadow forth many scenes of the spheres here." (Vol. i., p. 153.)

Speaking of the BIBLE, he says: "One great feature of these revelations (of Spiritualism) is to disabuse the mind of errors, which have been engrafted on their hearts as the results of an overweening faith in the doctrines erroneously inculcated as of God, *and as found in the Bible.*" (Vol. i., p. 224.)

5. Spirit Bacon teaches the preëxistence of the human soul, and that of this fact the only reliable evidence we have is the feeling of superstition! He says: "Man is a part of God himself!" (*Ibid.*, p. 266.) "There is, after all, an innate feeling in man's nature, of what is called superstition, but what I consider the only evidence we have that man's spirit recognizes the source from whence it emanated, and recollected, perhaps, something which impressed its consciousness before it was sent into the world." (Vol. i., p. 201.) Can any absurdity outdo this?

6. Spirit Bacon says: "There is as much conflict of opinion here (in the spirit world) on the true nature of Christ, as with you!" (Vol. i., p. 213.)

7. Lord Bacon, when on earth, understood the Scriptures and the teachings of Christ; but pseudo-Bacon exhibits a remarkable ignorance on this matter, and asserts as *true*, what a simple perusal of the New Testament demonstrates to be *false*. Thus it is asserted, Christ "taught that man was a part of God, that in his spirit existed the elements of eternal progression, and that all that was required of him was to believe in God, to love one another, and to develop the powers and faculties with which that God had gifted him." (Vol. i., p. 216.)

When Christ, at the age of twelve, disputed in the temple, we are told: "He reasoned of life, death, and eternity, and the *ground-work* of all his teaching was, that the moral purity of man's life on earth was the *guarantee* of his happiness after death"! We are told, "He taught all that spirits Swedenborg and Bacon teach!" We are reminded that "He presents the spirit as a part of God." It is said: "He does not associate himself in any way with the adoration of the Father," and that "He distinctly refuses to be regarded as any other than a man and the son of man"! "He taught the faith we teach, and *in every particular Christ was a Spiritualist*"!! "He brought man near to God, and bid him understand his connection with the Father. His conditions were Repent, and in this he sums up all of spiritual doctrines." (*Ibid.*, pp. 379–381.) We are told that "there is one feature of his mission which has not been apprehended, or even noticed, by all the divines of every sect who have pretended to explain his teachings since his death, and that is, he spoke when on earth to the very feelings and thoughts which could and would improve by the knowledge which he taught"!! (*Ibid.*, 383.)

Here are, in regular succession, no less than EIGHT DISTINCT LIES, known to be such by any one who has read attentively the New Testament. Therefore, since spirit Bacon, after being in the spheres for nearly three centuries, declares that "he never has seen Christ," (*Ibid.*, p. 334,) doubtless it is hereby shown, that being so regardless of truth, he never will see him; for by his own demonstration, he is one of the "lying spirits gone forth into the world."

The proof of this will be more amplified by the details of the chapter on "Life in the Spheres."

There is a curious appendix to the first volume of "Spiritualism," containing fac-similes of the hand-writings of Dr. Dexter, Swedenborg, Bacon, Hopper, and of two other spirits unknown. There is a marked difference between them, but a medical friend has pointed out to us the significant fact, that in all of them, even in the *tremulous* writings of the old gentlemen spirits Hopper, and another, the *t's* are crossed with the *same bold stroke.* This was an oversight.

8. Spirit Bacon argues against the personality of God, and yet says: "Though the very God is a *principle*, yet he is and must be a *person.*" (Vol. ii., pp. 130, 131.) But Swedenborg says: "We can not invest him with personality because of the identity of spirit with matter"!

9. Spirit Bacon thus discourses: "Matter being eternal does not prove that it was from the beginning with God. It exists eternally. God is a principle, and also an identity. If God was from the beginning, and in him was all knowledge, power, and wisdom, it must have been through these attributes that every thing was created. To suppose that matter existed *ab initio*, would confer on an unconscious substance the same properties that belong to

God, especially if he did not create it; or at least, existing at the same time with him, it would have had a creator antecedent to God, who possessed more power than he did or does. One remark is true, that God pervades every thing. But listen. Let the mind go back to that period when the Spirit of the First Cause sprang forth, self-created, and in all the glory of his might and majesty. Imagine, that standing alone amid the everlasting space, he looks around and sees nothing existent but an infinite nothing, and then suppose him creating from his own body the several properties which constitute matter, and from another principle developing spirit!"

"It may not be amiss to inform you at this time, that among many spirits of high estate there are many who believe God himself the product of developed intelligence"!! (Vol. ii., pp. 237, 238.)

"The soul, then, as you have learned, is a part of the God himself, and it is not an arbitrary creation"! "The soul is a God of itself, for it possesses the power of generating thought"! "As it is an emanation from the God, it possesses much of *its* nature, and it is only its admixture with matter that prevents its manifesting the attributes which such an origin has conferred upon it"!! "The ultimate destiny of the soul is to *assist* God in the administration of his laws"! (*Ibid.*, pp. 314, 315.)

Spirit Bacon, thus tried by its own test, is shown to be a gross deceiver, and although we do not question the *sincerity* of the authors of "Spiritualism," doling out such miserable sentiments in two 8vo volumes, embracing 1047 pages of matter of the same absurdity, blasphemy, and folly, we can not shield them from their own demonstration of enormous deception practised upon themselves and upon others; nor ought we to refrain from exposing the fraud of this monstrous system of heathenism and demon-

craft, by which they seek to assail the principles of Christianity and the Bible, and to subvert the faith of men to their everlasting ruin.

The Bible gives us no description of the world to come. Its outline drawings of the facts and realities of the future, are enough to overwhelm the soul. We have, it is true, a glowing assemblage of images in the Revelation of John, but they are so differently combined from the groupings of earth, with which we are familiar, that they were evidently intended to convey but a general idea of the magnificence and glory that surround the saints in light. After all that has been said in the Bible, to give impressiveness to that idea, the *failure to describe*, suggested in every seeming approximation, leaves the most powerful impression upon the heart.

When Paul was caught up to the third heaven, we are told that he "heard unspeakable words," (and doubtless saw indescribable things,) "which it is not lawful for man to utter;" not that there was an express prohibition of utterance, but he was not able to make any delineation adequate to the subject, or appreciable by the human mind with its present experience and limited powers of conception. Nothing can convey to us a more exalted idea of the *state* of the blessed, than the scene of the transfiguration of Christ, when Moses and Elias appeared talking with him on the mount, connected with that enrapturing assurance, *we know that when he shall appear, we shall be like him;* but of the *place* and its visual glories as they actually fall upon the sight of the inhabitants of heaven, we can have no description, for there is no material in human thought or language, out of which it can be made. The reason, therefore, is quite satisfactory. *Eye hath not seen, nor ear heard, neither have entered the heart of man, the things which God hath prepared for*

them that love him. Hence we at once perceive the propriety of the omission, which the modern revelations seem most ambitious to supply.

There is nothing more certain than that the human mind has an innate sense of the dignity of this theme, and it can never approach it without strangely commingled feelings of desire, and reverence, and awe. To whom this sense is intensified by the Scriptures, wrought up into the thoughts of all who have properly and profitably perused them, the venture of our Spiritualists will appear hazardous, and will furnish a most decisive TEST of the entire falsity of their system. Did their communications speak to the heart in a voice, and with such ideas that bear home their own evidence of heavenly origin to the *spirituality* of our being; and with an ability to satisfy the wants and aspirations of the soul, actually elicit the feeling, "this is all my nature needs, and all it craves," they might claim the respect of mankind: but as they only speak to the *carnality* and the *earthliness* of our nature, they bear their own evidence of imposture and deceit.

To settle this matter, we present the following extracts descriptive of "Life in the Spheres," allowing our Spiritualists to speak for themselves.

"The most elevated specimens of the spiritual literature," says Dr. Hare, "would no doubt be found in the communications from Swedenborg and Lord Bacon, in Judge Edmonds's and Dr. Dexter's first and second volumes." We, then, are on sure ground.

THE SPHERES.

"The idea of spheres is but imperfectly understood, and the statements on that subject received and recognized as true, are so but in part, as spirits know but little of space beyond the sphere they occupy. Spirits, after leaving the

body, are conducted to localities adapted to the capacities and the condition of their minds, in reference to education, society, and progress. Thus, a highly educated mind—one familiar with all the knowledge of the schools, of strong desires to understand the laws of nature, and of an affinity with the purity and attributes of the Creator—is conducted to a globe or planet adapted by its locality and formation to develop the properties of his mind to an approach nearer to the plane where the Spirit of God is most manifest in all its power and glory.

"A man who has lived on earth until old age, who has cultivated his mind and desires, dies.

"Now, in proportion to his spiritual development does his spirit seek that place in which he will meet with corresponding circumstances, which will assist him in accomplishing the more intense action of his mind, caused by the loss of his grosser part, or body.

"When he arrives at the place of his residence, his body assumes the characteristics of the inhabitants of that place, whose organization is, of course, more ethereal and spiritual than if born on this earth. As spirits do not all possess the same degree of purity of nature, they, of course, must seek a like congeniality of organization, desires, and attributes." (*Spiritualism*, vol. i., pp. 110–112.)

Spirit Swedenborg says:

"Now spirits possess a material nature, and this nature or form in some is so gross, that it is almost subject to laws as imperative as those on earth. I mean as material laws. Their material nature is under influences which require obedience, and though there is none of the physical suffering you have, yet there is as much material necessity and absolute want in proportion to the grossness of their natures as there possibly can be in your material world.

"Under this statement you can plainly see what will follow.

"Thus we have as much of life with us as with you under the wants of our nature, and it would be simple in the extreme to suppose for a moment that God made a material

solid earth, and placed in it spirits who were so impalpable that they could not adapt either their bodies or spirits to the necessities of climate, of soil, of food, etc. But we are sent to places (by our affinities always) where we can comply with all the circumstances, just as you do when you select a place to reside, though our population is divided more rationally, more justly, than are the divisions of classes with you. We eat and drink of the fruits and vegetables of the countries where we reside. This, however, we do always, as far as I can learn; for as long as matter exists, it can not maintain itself without support from some external source. And then if we eat, there must be some one to grow the food, for the climates do not always produce spontaneously food for all. But this is a matter of choice who shall labor, and we all, in our neighborhoods, take turns in so doing, and thus all do their duty to themselves and others. Most frequently spirits associate together in neighborhoods or communities, composed of members varying from fifty to five hundred, and while the absorbing topics of progression and purity, of development and affection, occupy our minds mostly, yet the usual duties of material life are just as incumbent on us as with you, always modified by our organization and the circumstances in which we are situated, and the place where our affinities direct us." (*Ibid.*, p. 167.)

SWEDENBORG'S ACCOUNT OF HIS EXIT.

"I had lived to impart to the world the realities which were unfolded to my mortal vision of the various conditions and states of the world I now inhabit. I had lived pure and unspotted, and when I left the world I was ushered into what has been stated as the sixth sphere.

"But in the course of the great revolution which took place in my opinions on many subjects, it became necessary that I should visit many of the departments of spirit life, and thus, and by conversation with and accounts given me by other spirits, I have become acquainted with many of the facts which I now inculcate.

Let it be understood, then, first, that this is a world occupied by spirits, or, rather, men, women, and children,

mingling as their desires, tastes, inclinations or pleasures impel them, accomplishing and carrying out the great objects of their formation, the development of the spirit itself to that exact state when and where it will manifest the properties and attributes so corresponding to those of the Great First Cause, that they can live and exist eternally in direct communication and connection with all that possibly can be known or realized as God; and, second, that the different spheres are localities assigned to the progressed spirits, and they represent a state of elevation, and are reached only by a still more sublimated and refined materiality and advance of knowledge and goodness of the souls than belonged to the bodies or spirits occupying the sphere below.

"Now when I arrived at the sixth sphere, I found myself surrounded by spirits whom I had known on earth, and was immediately made a member of a community, composed, for the most part, of spirits of relatives or friends with whom I was connected in life. The newness of every thing impressed me with delight. The air was pure, and the whole heavens were bright and clear beyond all comparison. I saw no difference in the sky, except its brightness and purity; and on looking abroad on the earth, I could detect no difference in its appearance from our earth, except in the heavenly beauty and harmony in the arrangement of the landscape. The diversified character of the scenery, the mountains, not ragged and steep as on earth, but rounded with every regard to the harmony and beauty of all the other scenery; the trees, the rocks and mountains, the flowers and birds, the gushing torrents and the murmuring rivulets, the oceans and rivers, man, woman, and child, all passed before me, so far excelling every thing I had conceived or imagined in the beauty of form, in the glorious demonstrations of their nature, in the palpable and evident exhibition that they were beings who inhabited an earth near to the gates of heaven, that my spirit, lifted beyond itself, sprung forth in one spontaneous gush of love and praise, and I blessed God who had vouchsafed to me the privilege I then enjoyed.

"We occupy earth—tangible, positive earth—as much

as your earth; but the advanced state of both spirit and locality renders it unnecessary for us to labor much to obtain food for the support of our bodies. Then, again, the earth brings forth spontaneously most of the food required for our bodies. And I would say, the advanced spirits do not require as much food as those who are below them. Their bodies, in every sphere to which they are elevated, lose a portion of their grossness, and as they are more refined, they become more like the spirit itself. We have trees—real trees and flowers, and mountains and rivers, and rocks, and every thing material." (*Ibid.*, 174–176.)

THE CONDITION OF BAD AND PROGRESSING SPIRITS.

"I do not imagine the moral condition of the spirits of the lower spheres differs materially from the moral condition of the unprogressive man in your world. They may, it is true, have moments when their spirits yearn for the brighter spheres beyond their dark plane, when, conscious of its birthright, the soul awakens to a sense of its own degradation, and realizes its true situation; but they live and act as unprogressive man does, daily performing their accustomed round of malicious action, and carrying out the designs of their blunted perceptions; and it is not till some event, out of the ordinary occurrences of life, arouses them completely, and opens their understandings for the reception of truth, that they begin to progress. There is so little difference in the whole action of spirit life from your life, except that one step forward has been made, (I do not refer to the higher spheres, of course,) that the correspondence is almost exact. Their remorse, when made sensible of their wickedness, must be more keenly felt than by man. Here they can have the tangible evidence of truth, of the beauty of holiness. With you, much, of course, must be appreciatory.

"But when the spirit is awakened to a full view of all that is before him, with the bright spirits of friends and relations near him, with all that can assure him and support him, then it is that the full consciousness of his degradation crushes him like a weed; his agony is indeed overpowering. It is the terrible workings of repentance

in spirit divested of the grossness of materiality. (*Ibid.*, p. 230.)

"Nature, or God, never develops any thing at once or immediately. Every thing has its beginning, its increase, its progress, and may be, its decline. But to man, this sudden upturning of all that applies to his nature and to his habits is, in my opinion, equivalent to a new construction. But when the heart that has constantly contemplated the goodness of God, the emanations of his hands, and the gushing tenderness of his love, when it for years struggled to subvert all that is of error or wrong in its very imaginings, then when convicted of that wrong, it bows its soul in very misery before its own weakness, it looks only to God for help and assistance.

Thus, I say, the progressive spirit suffers more of what may be called hell, than even the degraded spirit, and can only begin to suffer when it begins to rise.

Every spirit has some daily duty. They work for the benefit of themselves and the good of all. They are divided by their own wishes and tastes into all those classes which emanate from the various necessities and conveniences of community. But their labor is comparatively light, and their time is occupied a good deal in the higher labors of thought, social intercourse, visiting, and study. In addition, they develop beauty whenever and wherever they can, and thus they bring themselves nearer to truth by impressing on their souls the idea of its nature. From the sparkling star which twinkles in the distance, to the full blaze of the noonday sun; ay, from the little pebble to the lofty mountain, whose jagged rocks turn toward their Creator; from the vilest creeping evidence of life, through all and every part of creation, to the man who is at its head, God has made and fashioned every thing as beautiful, and taught us to consider the works of his hands as good.

Spirits visit much, and it seems as much a part of their lives to visit their friends, as it is faithfully to perform their other obligations. Thus they visit their friends in the sphere to which they belong, or the sphere below them. But their longest visits, and those considered most a duty, are those which they make to their friends

on earth. That occupies no little portion of their time, and while with you they are accomplishing some one of the specific duties which are required of them in the sphere to which they belong.

When visiting a sick friend, they stay as long as it may be consistent with their feelings, or the state of the disease. And when a death occurs, they are ready to receive the spirit. When a friend is depressed in feeling, or has some great trouble to overcome, or when he or she has suffered from the wrong of other friends, or when about to do wrong, or when about to do good, then it is that they flock around, and by their impressions aid, or try to direct, as may be proper.

But the time is passed almost, and I must leave. Good-night." (*Ibid.*, pp. 232, 233.)

"Now in the second sphere, there are many places or planets occupied by spirits, and it goes to one or the other in obedience to this law, and there remains until it is ushered into the sphere above. It finds the land or earth which it inhabits organized like your own, requiring labor to develop its resources, and that it is incumbent on it to labor for its own good as well as others'. And here let me say, that, in the spheres, labor is substantially the first fealty demanded in any community of any person who may claim to be a member. It is the great characteristic of the spirit-land, and is recognized as of God.

In the second sphere, the organization being less refined than in the spheres above, the new spirit often finds it necessary to shelter its body from the sun or storm; not because it gives it pain, or that it would induce sickness or disease to expose its body to all the variations of temperature, but that its pleasures are enhanced by its compliance with all the laws of nature; and to expose the body to cold or wet, with its organization not entirely freed from all admixture of earth, would diminish the real pleasure it would receive from shelter or protection. Consequently, it erects its habitations, and clothes its body, and looks out for the means of sustaining its strength, or, rather, of providing for its appetite. Learn, also, that the laws of nature, in their application to the

material body of the spirit, are so properly appreciated by the spirit, that while a violation would not produce disease or pain, yet the spirit who neglects or refuses compliance is degraded, as a punishment for such infraction of what it knows to be right. And this is not inflicted by any tribunal, but takes place as a natural consequent; the spirit sinks lower and lower, till its density bears it to the places below the earth." (*Ibid.*, p. 197.)

BAD SPIRITS HAVE GOT TO FARM IT ON A SAND-PLAIN!!

"I think I mentioned that it was said that their place of residence was a large plain, and I here remark that the plain is almost entirely alike in every part, suggesting scarcely any feeling of beauty or love of it, and is relieved only by one mountain. It is here that the spirits toil and wrangle. They labor, of course, more than the advanced spirits, as their organization, being more dense, requires more to support it. They can not rise without a great effort, and being always compelled to associate with spirits whose internal is of the same erroneous and dark character, it generates all kinds of contentions and disputes, and, perhaps, deceit and falsehood. At any rate, their affinities for good are, as it were, suspended. They do not possess the power to see the thought before its utterance, but they act toward each other as man and man on earth, that is, not entirely so, but nearly in the same manner.

"Their habits of life correspond with the tone and character of their minds. They have no pleasures, no associates. They do not study. They do not sing, write, or enjoy life in any way, except the delight they may have in tormenting those around. *They toil for sustenance, and as their land is sandy, and no sun-light, there must be great labor to enable the earth to bring forth enough to sustain them.*" *!!!* (*Ibid.*, pp. 221, 222.)

PRIESTS, ALIAS MINISTERS OF THE GOSPEL, IN THE BAD PLACE!!

One of them thus complains: "For the wicked shall be cast into hell, and all the nations that forget God.

This is a solemn thought, my hearers, and one on which we should prayerfully and candidly exercise our minds. Yea, verily. It is a solemn thought. The wicked shall be cast into hell, where the worm never dies, and the fire is never quenched. Oh! my friends, flee from the wrath to come. Put away your sins, lest the Son of Man come in the night-time; and, O ye sinners! beware lest ye tempt an angry God!

"This was the doctrine I preached on earth, this the way in which I filled the poor human heart with fear and trembling, with shrinking from a kind and beneficent God, whose only manifestation is smiling on his creatures, by calling him angry! by crying up hell-fire, the horrors of those who disobey, and distorting every thing to suit my own peculiar views. I thought I was doing right and God a service by upholding these gloomy dogmas which I gave forth with such a zeal, with such bitter denunciations against the erring mortals who should have been encouraged and dealt kindly with, and not horrified and frightened with the contemplation of death.

"I thus departed from earth, feeling happy that I had done my duty and borne my cross, and might enter into the joys of my Father's house. I entered the spirit world, but was not met by the rejoicing and bright angels I expected; by some friends, to be sure, but their countenances were sad and gloomy; there was evidently something on their minds. Instead of rejoicing and songs of praise, it was rather a gloomy and mournful greeting on my first entrance, and a sadness came over my soul. I asked how is this? Why should heaven seem so gloomy a place? I said, 'Friends, can you tell me the reason? There is no rejoicing, no gladness in your looks. You have some inward sorrow. Pray convey me to Him whose cause I have served. Let me see the Saviour who died on the cross to redeem sinners. Give me something to repay me for all my labor.'

"One venerable-looking brother, whom I had known on earth, approached me solemnly, and taking my hand, said: 'Our life-teachings have been wrong. They have caused more mourning and shrinking from the approach

of death than happiness, driving hundreds away by their asperity who would have been glad to gaze beyond the veil of eternity.' I asked, 'Can it be possible that my whole life has been spent wrongly, that I lived an inharmonious life, that instead of doing God service, I have done evil towards my fellow-men?'

"My soul was so troubled and cast down, that after pausing a while, I said to that brother, 'What shall I do to be saved?' He said, 'When you shall see your errors, and be willing to go down and *redeem* the wrong you have done in the hearts which are there, then, and not till then, will you begin your path of ascension, and by your labor blot out your own sins by assisting others to blot out theirs.'

"And, my friends, as soon as I was made conscious of my error, I began my work. I gave up my narrow conceptions of the Deity. Grovelling worm that I was, how little did I know of the majesty of God! I began earnestly and trustfully to cast away the chains that bound my soul. I began my labors. And, oh, yes, it was a labor, indeed, *sufficient to wash away my many sins*, when I shall have washed away the errors from those minds whose ignorance was made darker by my errors, and who might now have been farther advanced but for my teachings.

"I am now ascending. I begin to see the beauties of the spirit world, and the tears fill my eyes when I think what I might have been.

"Friends! thank your God that you are free, and that you are on the road far ahead, far in advance of many of the dwellers in the spirit land." (*Ibid.*, 321–323.)

SPIRIT BACON'S INVECTIVE AGAINST PRIESTS.

"*Friday, Oct. 28th*, 1853.

"This evening the Bishop of ———, and Doctor ———, of Kentucky, were in my library, with the Doctor and myself. The Bishop was investigating, and avowed himself a believer in spiritual intercourse; but he betrayed an ignorance of the nature of spirit and the

life after death, that showed he had thought little on the subject, and that was marvellous to me in a high dignitary of the Church. After they had gone, Lord Bacon wrote:

"'I was somewhat inclined to answer the Bishop cavalierly when he asked me to write the Apostles' Creed in Latin. I have forgot both the apostles and the creed long ago, and hope I shall not again be subjected to the indignity of learning it. But, Judge, how little the secrets of the priesthood are understood, and how little their avocation is understood! How powerful a hold have they on the minds of the world, and how little good really have they accomplished.

"'They claim that they are the advanced guard of civilization, and that they have hung out the banner of truth on the outer wall of human progress! Alas! for human nature, which has suffered them to triumphantly dictate to its ignorance what their reason feared to investigate! Alas! for the world which would submit to the dictation of men, who, proclaiming that they understand the laws of God, are inculcating the errors of their creed or sect.

"'Priests of God? Holy men? They are but the drones of society—the very worms of life which prey on the finest feelings of man's nature—the instincts of his soul. They priests? Yes, the priests of ignorance—the very barriers of progressive inquiry; for they trammel thought, confine reason, and send the mis-born soul into the spirit world without the least knowledge of his destiny.

"'Look abroad over the world, and ask yourselves who is it that has accomplished all that has stimulated man to search, investigate, and seek out from nature the secrets which advance his mind and give to his soul the first gleam of hope everlasting? Has it been the priesthood? Has it been the ministers of God? No; for they have tortured the chosen spirits of any age when they have differed from them in form or tenet. They have barred up all outlets of human enterprise and knowledge, unless it conformed to their dictum. They have sent their hirelings into every household, and have bound on the rack

the good and true, the aged and young, when they have differed one iota from the severe laws they have laid down for the rule of man. Not content with driving man to despair in life, they have sent his spirit howling into the spheres, with their anathemas following him like an accursed spirit when he reached there. They pretend to minister to a mind diseased, but they have made the death-bed a dice-box, by which the everlasting happiness of some good man was cast on the hazard of their approval. Alas! for the priesthood! Alas! when they pretend to teach man the destiny of his soul!

"'But look again, and ask yourselves, what have they done? They have taken one book, called the Bible, and from this they have fashioned laws which limit all inquiry beyond this source,'" etc. etc. (*Ibid.*, 272, 273.)

"Do you, gentlemen, who have seen much of life, mingled with all classes of society and all kinds of men, you who have measured intellect with intellect, and have wandered through many a mazy path to arrive at your present positions, do you really feel that all your early understanding of religious teaching has in fact opened to your minds one truism in regard to your present or future state? Do you realize what the character and attributes of God may be from the sermon of a Presbyterian or a Dutch Reformer? Or do the teachings of either sect give you better assurance of the nature of the spirit that is within you? Perhaps one or the other of you has, in early life, embraced the doctrine of free salvation, and yet are you any better satisfied that your chance of safety beyond the grave is of more value than another man's, who may differ in belief from you? Can you place your finger on one statement, in all the teachings of priest or layman, which is truthfully explanatory of what the true object of life is?" (Vol. i., pp. 151, 152.)

JOY IN HEAVEN OVER THE JUDGE'S LETTER.

"*Sunday, Aug. 7th*, 1853.

"This evening, at the circle at Dr. Dexter's, (it being the next day after my letter had appeared,*) it was written:

* Alluding *to my letter to the* public of the date of 1st August, 1853.

"'My children, let your minds imagine a sphere, or, rather, a locality, exquisitely beautiful, diversified with every variety of scenery, with lofty mountains stretching out far in the distance, and broad valleys teeming with vegetation of most luxuriant growth, with noble rivers flowing through these valleys, and deep forests skirting the sides of these mountains; imagine plains and undulating surfaces laid out in fields and gardens, with flowers of every hue and odor, and here and there beautiful residences scattered over the whole territory; imagine, in fact, a world most beautiful in its harmonious blending of the practical with the artistic, and in the divine order with which every arrangement has been made for the pleasure and profit of those beings who were to inhabit it. Then imagine this world filled with an almost untold number of intelligent spirits, whose thoughts are constantly directed to those subjects which will conduce most to the development of mind, which will elicit most of good from every thing around, and which will contribute most to the advancement of one another resident in that locality, and their same race on your earth. Imagine, too, that these beings are interested in every thing which tends to the advancement of truth, and to the removal of every impediment which may obstruct the reciprocal action of that truth in its upward progress from earth toward heaven, and then imagine the deep, the fervent, the enthusiastic, and the abiding interest with which these beings have considered the wisdom or the practicability of the publication of Judge Edmonds's letter, and the effect which that letter has had on the public mind, now that the press has given utterance to the sentiments it contains. Words can convey no adequate conception of the absorbing desire which animates every individual to see for himself or herself what its influence may be, not only on the minds of their friends, but also on the feelings of those persons who have opposed spirit revelation from the beginning to the present time. There are gatherings here and there. Under the shade of some majestic tree you will picture a party of men and women discussing, in terms of no common interest, this letter. In some house, where there may be friends visiting, and

from other localities, (whose affinities correspond,) you will see the delight, the anxiety, the confidence, the hope and the faith which are expressed in the countenances of both the friends and their visitors. In the depths of the forest, and amid the silence of nature, you may imagine spirits meeting spirits, and the first salutation is, "The Judge's letter is out." In the conferences on subjects belonging to the government of neighborhoods or communities, the business is deferred, and the talk is about this letter. Spirits traversing the air, and meeting in space with other spirits, stop and accost one another, and, while floating on the transparent medium, they ask, "What will be the influence of this first direct onset on the ancient superstition and errors of the world?"

"'We are satisfied; and we trust that what of pain there may be in this effort, the good it may do will compensate for all anxiety and care, and afford a joy so pure and lasting that it shall satisfy the soul that it can really feel the links of that chain which cements it with these spheres and eternity.

"'Oh! when a duty has been done, and the spirit which has shrunk and hesitated has at last boldly dared to do and acknowledge truth, how its responses tell to the vibrating feelings of the soul, "I am indeed for ever, and I know that I am ascending; I know that I am of God." SWEDENBORG.'"

—(*Spiritualism*, vol. ii., pp. 83–85.)

This angelic jubilee over the "Judge's Letter," must have been peculiarly grateful to his heart! Only think of spirits not only from this, but from *other worlds*, all put into the highest state of excitement by the contents of this letter of Judge Edmonds, addressed to this Yankee Public, and containing an account of HIS conversion to Spiritualism! One or two specimens from this Letter, will show the very worthy matter, and very reliable statements over which the whole spirit world was filled with joy. (The italics are our own.)

"It was in January, 1851, that my attention was first

called to the subject of 'spiritual intercourse.' I was at the time withdrawn from general society; I was laboring under great depression of spirits. I was occupying all my leisure in reading on the subject of *death and man's existence afterward.* I had in the course of my life read and heard from the pulpit *so many contradictory and conflicting doctrines on the subject*, that I hardly knew what to believe. I could not, if I would, believe what I did not understand, and was anxiously seeking to know if, after death, we should again meet with those whom we had loved here, and under what circumstances."

The implacable hatred that every now and then peers out from his pages against the *Church* and the *priests*, as he sneeringly calls the ministers of the Gospel, has evidently led him to sin against the truth: for it is notorious that "on the subject of death and man's existence afterwards," no man ever "heard from the pulpit so many contradictory and conflicting doctrines," as the Judge seems to intimate to be the staple of Gospel preaching among "the sects." It is simply impossible, that such a diversity of sentiment could exist upon a subject upon which all are agreed. Yet, this is one of the matter-of fact-statements over which, the assembled delegates from creation rejoice!

Again he says in this letter:

"In the mean time, it is due to myself and to others to say, that our faith, as growing out of these researches, is not 'at irreconcilable variance with revelation.' How little do they who make such charges, know of this matter! Misled by the crudities which alone are seen in the newspapers of the day, because the graver matters can not find admission there, the idea is, I am aware, entertained by some that this new philosophy is at variance with the revelation through Christ, the Redeemer. This is indeed a sad mistake, and one that believers would be

too happy to correct, if only the opportunity could be afforded them."

This is simply absurd. We have shown, and shall still further show, that the Bible itself is represented as a book of *falsehood* by the spirits, and their agent authors; that there is not a distinctive doctrine of "the revelation through Christ, the Redeemer," which is not bitterly assailed, and, with the coolness of minds made up to malice, trampled under foot. What then shall be said of this seemingly honest compliment paid to Christianity? What shall be thought of this hankering after the respectability of the "revelation through Christ," to serve wherewithal *demon revelations*, as opposite in nature, doctrine, and tendency, as darkness is opposite to light? What, on the score of honesty, shall be thought of this profound bow to Christianity in the "Appeal to the Public," *contrasted* with the many kicks given to the Bible, to Christianity, and its ministry, in the numerous books, and pamphlets, and papers of spirit literature? Ah! it is quite too plain, they would "steal the livery of heaven." etc.

THE JUDGE CAUGHT UP IN THE SPHERES, AND CONTEMPLATES A SAW-MILL.

"I saw the old man whom I had met in the path, when he ascended the steps of this new country, and mingled with the spirits there awaiting him. * * * * *

"I was walking up that same path, accompanied by them, (his wife and children,) and was just leaving the place where I had been shown the stairway. On both sides of me were beautiful residences, standing back from the road.

"One I noticed in particular, because it was surrounded by trees and shrubbery, as I had sometimes seen among the natives of Central America. The trees grew close together, and intermingled their dense foliage overhead,

producing a very soft shade all around their trunks. They were trimmed up as far as the arm could reach, and the ground around their base was levelled very smooth, entirely free from grass, and kept very clean, so that it was a cool and delightful promenade. This grove was at the side and behind the west end of the house, and extended off, I observed, some distance in that direction. The whole place was very attractive to me, and I had a wish to examine it more closely. My companions immediately turned with me into the inclosure.

"I noticed that the ground in front of the house, and between it and the path, were not, as at the other places I had seen, ornamented with flowers, but they were used as a vegetable garden, and it was in very perfect order, and growing very luxuriantly. I saw growing there Indian corn, potatoes, beets, and lettuce. There were other varieties, but I did not particularly notice them. But there seemed to be nothing there merely for ornament. All was for use, but all was in order. As I approached the house, I saw at my left some out-houses near the edge of the trees, as if for animals.

"I became at once impressed that that was the farm establishment for that community, and he who lived there had been a farmer on earth, and now superintended it for the common welfare.

"I saw no one around the place. The house was an old-fashioned farm-house, one and a half story high, with a wide portico in front, with seats in it. My companions stopped there, but I proceeded around the house into the grove.

"There, back of the grove, I saw a large field of wheat growing very thrifty, and nearly ripe. It seemed to be stirred by a gentle breeze, and waved gracefully and peacefully, as I have often seen it here in midsummer. The grove of trees, and the clean, smooth walk under the shade, continued all around the field, and it was the only fence it had.

"I had noticed, as I passed, that the out-houses which I saw were for the mules which were used on the farm, but thus far I had seen no animals nor man. But now I noticed, beyond the orchard, a dense forest of enormous

trees, and in it there was a water-fall and a SAW-MILL, and now I saw the man whose place I was on. He was at work at the saw-mill with four or five assistants. He was dressed in shirt and trowsers, and his sleeves were rolled up. He and his companions seemed very cheerful and happy at their work. It seemed as if they were toiling for the pleasure of it, and were evidently enjoying it. They were singing and laughing, telling stories and cracking jokes upon each other.

"The saw-mill was at work with four saws a-going; but I did not see around it any of the litter which I have been accustomed to here: no loose piles of slab, no heaps of saw-dust, no decaying logs, but every thing was neat and orderly. The logs were piled up in heaps, and so arranged as to look very handsome. They were arranged in piles. I counted the base. It consisted of eight logs, then above that layer seven, and then six, and so on up to a point.

"All their rubbish and dirt, I observed, were carried off by a sewer dug under ground, and terminating at the precipice which I have already mentioned. By means of a waste-weir all the rubbish was carried off that way, and the water passed clear and pure down through the farm. When I approached, they were sawing a large log with the whole four saws. It was a singular kind of wood, something like the bird's-eye maple, but the spots were larger, and the wood susceptible of a higher polish.

"Each board, as it came from the saw, was finely polished and smooth, and I examined to see how that was done. The back of each saw was as thick as its front edge, and so constructed that it smoothed off and polished, as it went along, the roughness which the teeth made.

"The mill itself was a beautiful structure. It was a Doric temple, with two rows of columns, open entirely at the sides, and a roof that projected over both at the ends and at the sides. He had time enough to build, and had taken care to ornament it. Just beyond this mill I saw a *pasture in which horses and cows were grazing*, and through it ran a stream of water."

Here we can not refrain from asking the notice of the Judge to a hint from the above, that ought not to be lost. If so much joy was occasioned by the publication of the letter aforesaid, among the progressed spirits of the upper spheres, why might not the Judge suggest a plan to help the "poor devils," doomed *to farm a black sand-plain, with no sun-light?* The plan I propose would awaken in their bosoms, methinks, a pulsation of gratitude that would necessarily set them right onward in the upward way of PROGRESSION. The plan is certainly benevolent and feasible, and is simply this: to send down, at proper intervals from this sphere, in which the Judge saw horses and cows, SEASONABLE SHOWERS OF COMPOST.

Surely it would ameliorate their labor, and save very much spiritual sweat. Should this be proposed by the Judge, I hope he will remember the author of the suggestion, and name it as coming from one who, though a "priest," is entitled to exemption from *farming it*, by this discovery. But let the VISION progress:

"My return was instantaneous, as if I had been borne through the air at my wish, while my passage out had been a very leisure walk.

"On my return to the house I found my companions still seated in the piazza. A female of mature age, who seemed to be the mistress of the mansion, was standing in the door-way, leaning against the door-post, talking to my wife. A younger female, apparently her daughter, was leaning out of the window of the front room conversing with my son and daughter. The younger female had a red collar to her garments, while those of the other female were trimmed with pale green belt, and purple cuffs and colors. Her hair was done up in a knot behind, but how it was fastened up I could not be certain, but it seemed as if by a silver arrow thrust through it. This was her working-dress, and she seemed to be as industrious as her husband.

"I saw through the hall out back of the house a large churn as large as a barrel, of white wood with brass hoops, and very clean.

"Observing what attracted my attention, she invited me to walk out back and examine for myself. I did so, and she accompanied me.

"I found out there a very wide piazza on which the most of her work was done. At one end of it I saw many tin pans hanging up against the wall, and under them was a table, fastened to the building by hinges, and capable of being lifted up or let down at pleasure. On that she told me she made her bread.

"I had not yet seen any glass windows. On this piazza there were openings for windows, but I saw no sashes or glass. Standing against these openings was a long, narrow table with drawers in it.

"The floor seemed to be of stone, sloping from the house outward, and terminating in a gutter which ended in a sewer under ground, and thus all refuse water was carried off.

"The water from the brook was carried into the piazza, and fell from a penstock in a small stream into a basin, elevated about four feet from the floor. It ran over the sides of that basin into a larger one on the floor, whence it escaped into the sewer.

"I observed that parts of the floor of the piazza were so constructed, that by moving an upright stick standing back against the side of the house, a lattice-work could be opened and let the air pass up. This was done to give ventilation, and I observed that the slats of the lattice-work were so constructed as not to let the water through, but to carry it off into the gutter.

"While in this piazza, I observed back of the house several orange trees full of fruits and flowers, and monkeys playing in their branches. Here, for the first time, I saw a cat; she was playing with the monkeys, and chasing them up the trees. I saw also, at a little distance to the right, a large, old-fashioned barn for storing grain, and between it and the house was a large field of Indian corn. The barn was standing near the stream of water, and had contrivances by which all its rubbish and dirt would be

carried off by it. And here I observed that the stream of water tended north, and became at a short distance again united with the others into a large creek.

"In passing from the back to the front of the house, I observed the hall had upon it what had the appearance of an old-fashioned rag carpet. The female, reading my surprise at that, told me they had been farmers on earth, and had taken a great deal of pleasure in their way of living, and had purposely surrounded themselves with the comforts to which they had been accustomed.

"The boards of the hall floor were so clean and polished that they shone.

"I saw also in the hall an old-fashioned stairway leading to upper rooms.

"Some one of the circle here inquired, If they thus worked for the whole community as a matter of duty enjoined upon them, or did it voluntarily. The female answered:

"'We do it voluntarily. We take pleasure in it. When we want help we say so to those around, and they come of their own accord.' The daughter, laughing, added: 'I don't have much work to do, so many come and offer to work, and when they come, we have merry times, we tell stories, laugh, and are full of fun.'

"I observed that their house was not large, and the family only consisted of three persons—the man, his wife, and daughter. They were originally from Germany. They had been in the spirit world many years, and there had been many new inventions to facilitate farm labor since they left the earth, which they had learned and adopted. Among other things, the woman showed me a pair of heavy wooden shoes, the soles at least two inches thick, and she told me, that she used to wear them, and then she showed me the light leather shoes she now wore, and laughingly compared them together.

"Some one of the circle asked me to inquire, how many years she had been in the spirit world?

"She answered she could not tell by years, only by events; but it was before the Crusades. She added, she remained only a few years in the lower plane, when all three were united and ascended together.

"I inquired of the daughter if she had never been married? She answered she supposed I would call it marriage. There was one to whom she was much attached, and they loved each other's society, and they were a good deal together. He was now at work at the saw-mill. And she said, he would come in from the saw-mill, not at all tired with his work, and would kick up his heels and go to dancing. 'Yes,' added the mother, 'and you join him in doing so.' She showed me a guitar and a flute, and said they played and sang together.

"The young girl seemed full of frolic, and fun, and joy. She could hardly keep still. As she and my daughter sat close together, I could not help noticing the difference. My daughter was still and quiet, and apparently very intellectual. She was not without emotions, but she repressed them, and I saw her once in a while lay her hand on her heart, as if to hush all within.

"We turned to take our leave, for it was time for me to go. The matron invited me to call on her again, and she would, she said, *give me a drink of buttermilk*" !!! (*Spiritualism*, vol. ii., pp. 135–144.)

Oh! Judge Edmonds! Judge Edmonds! Judge Edmonds!! Oh! Judge Edmonds! Oh!!!

THE JUDGE'S VIEW OF THE CROSS.

"In this circular path, and between me and the fountain, that assemblage stood. They were variously and beautifully dressed, and in front of them, toward me, three spirits were standing. The centre one was tall and majestic, clothed simply in loose, white garments, extending to his feet, and holding under his left arm a book. His appearance and manner, and the expression of his countenance, approached nearer to my ideas of Jesus of Nazareth than any delineation of him I ever had seen, but I ascertained at once that it was not him, but the presiding spirit of that community.

"My companions and myself, as we approached him, were filled with emotions of love, of reverence, and of awe,

that would not let us speak. The spirits which stood, one on each side of him, wore mantles of dark blue velvet, and on their heads chaplets, which were badges of office. I can not describe the countenance of that presiding spirit; he seemed to be filled to overflowing with happiness; he was of large, capacious mind, and full of love to all around him. There was a solemn stillness brooding over all the scene that seemed to hush even the pulse's beat.

"There were conflicting feelings awakened in me: one prompted me to fall down and worship him; and the other repressed that, and told me he was a man as I was, and asked, Why can not you be like him?

"When I arrived within a few paces of him, he took the book from under his arm, and with outstretched hand pointed me to the heavens off at his left. And there, amid the hush of that scene, amid its glorious beauty, its soft and gentle light, and its balmy air, high up in the heavens, and far distant, I saw the cross of our Redeemer painted. Rough and unhewn itself, it was surrounded by a halo of golden light, and on one of its arms a majestic spirit, clad in dark-colored and rich garments, stood leaning. High over it all flashed, in rays of sparkling silver light, 'GOD IS LOVE.' Directly over the summit of the cross was a scroll which seemed to spread abroad a feeling of solemn awe. On it was inscribed 'HE SAVED MANKIND BY LIVING, NOT BY DYING.' Below the transverse piece was a small scroll, on which was written, 'DO THOU LIKEWISE.'" ! ! ! (*Ibid.*, pp. 152, 153.)

THE JUDGE HONORED IN THE SPIRIT WORLD.

"While noticing these things, a party approached from the west on horseback. It consisted of twenty or thirty persons of both sexes, and they were superbly mounted. I noticed particularly a jet-black pacer ridden by a female. He was a superb animal. They came from a distant community to invite me to visit them.

"The presiding spirit called my attention to the shining mountain, and I saw that its summit was approached by

a broad, winding stairway, with heavy balustrades and numerous landing-places, and terminated at the summit under an arch, through which streamed that golden light, casting it rays far down the mountain, lighting up the stairway to my vision, and throwing its reflection of golden and crimson light upon houses and land and water, and beautifying the scene wonderfully. And he told me that light was the product of the concentrated love of all the inhabitants, which thus shed abroad, upon all that surrounded it, its warm and grateful influence. I saw birds of song and of gay plumage flying into its rays, as they shot forth in various directions, and the animals confined to the lower plane sought the spot where it struck, that they might bask in it. Elephants and lions and other wild animals I thus saw, but they were savage no longer under its mild influence. I even saw the crocodile crawl from his watery bed, and as he reached the light his dingy sombre hue changed to a lively green.

"In the distance I saw a body of water, which seemed to be the end of a lake or large inland sea. On it were vessels with sails, most of them small, as if chiefly for pleasure, and one large steamboat, as large as one of our sea steamers. From all this I inferred, that this was a bay only of a large inland sea which was hidden from me by the intermediate land.

"And I saw, too, rivers meandering through the country, on which vessels were plying and over which bridges spanned, and lakes of various sizes in different parts of the country.

"It was indeed a beautiful country to live in, amid its soft and grateful air, and its glowing but mild light.

"I was, however, obliged to leave it, for my time was up, and I returned to earth." (*Ibid.*, pp. 155, 156.)

THE JUDGE TREATED TO A RIDE IN THE SPHERE.

"While I was looking at these things, a carriage and four horses drove up; they immediately attracted my attention, for one of my youthful follies had been a great penchant for driving tandem and four-in-hand; and she,

whose girlhood had been accustomed to the quiet, sober driving of her Quaker father, had soon learned to dash 'fast and furiously' through the country with me. It was a beautiful turn-out. The carriage was light and tasty, with a high seat for the driver, and one seat behind for two persons. It was painted yellow, and on its panels was my seal! The harness was light and airy, and the horses were superb animals, of the true Arabian breed, with long, sleek bodies, clean limbs, and a springing motion to every step. They were well groomed, high-spirited, and well broke, and of different colors, being matched rather for quality than looks.

"The presiding spirit and my wife entered the carriage, while I ascended the driver's seat and took the reins from the coachman.

"We started for a ride. We descended a hill and crossed a bridge, driving westerly toward the shining mountain. It was very exhilarating: the jingle of the harness, the rattling of the wheels, the clear, ringing tread of the horses, as we sped rapidly along, reminded me of many a youthful frolic; but here the pleasure was much enhanced by the beautiful country through which we were passing, and the many and delightful residences that lined both sides of the way, as also by the thoughts which the scene and the associations suggested.

"As we passed rapidly along, I ever and anon turned to speak to my companions of the beauties around me; and he who sat beside my wife seemed a little uneasy, as if I was not attending as I should to my driving. My wife reassured him, and told him she was used to it, and he might rely upon it, that I was at home where I was, and knew what I was about." (*Ibid.*, pp. 163, 164.)

THE JUDGE IN THE BAD PLACE.

"I was in a dark and gloomy country, all a dead level, whose soil was a fine black sand, parched and very dry. There was no water, no trees or shrubbery, but all was bleak and barren. In a distant part of the scene I saw a conical-shaped mountain, towering darkly among the clouds, and intervening were roads and dwellings.

"It looked as if the air was full of that black sand, and a smoke, as if from bituminous coal, was over it all.

"In front of one of the houses I saw two men fighting. Out of its window a man was looking and laughing at the affray. It was a dirty-looking hovel, and all around it was foul, neglected, and in confusion. How cruel that fight was! They were a large and a small man who were engaged. The larger held the smaller one fast and beat him in the face with his fist, long after he ceased to resist. Some of the passers-by regarded the scene with indifference, while some enjoyed it, and applauded and encouraged the large one to keep on.

"Among those who passed, I was particularly struck with two who were engaged in deep and private conversation. One of them was a man whose forte was cunning, and whose penchant was to circumvent. He was never true, sincere or straightforward. He was disclosing some plan he had devised to cheat some one, and, on raising his fist at his companion, he said: 'Damn you, if you betray me.' His companion seemed to be entirely under his control. He was weak, and admired the cunning of the other. He seemed to love to aid others in committing crimes, but not to have mind enough to devise any himself.

"On the opposite side of the way, I observed what seemed to be a full-grown boy, had caught a dog, had split open his tail and put a stick in it, merely to enjoy the sport of seeing his suffering. He then turned the dog loose, and stood enjoying the scene. The attention of the owner of the dog was drawn to his cries, and, discovering the cause, he beat the boy, who, being as cowardly as he was cruel, fled, but was pursued, and beaten and kicked far up the road." (*Ibid.*, 181, 182.)

THE JUDGE A REDEEMER.

A spirit of the lowest sphere, liberated from this world by a halter, had been consulting the Judge but two days before the following colloquy took place. Having come again, the Judge thus writes:

"I noticed that his right hand was clenched, and I remarked, 'Your fist doubled again?'

"He instantly opened his hand, and, baring his arm, raised it up before me, and said, 'Do you know that sign?'

"I told him, right well, and now I wanted also the word.

"He then added, '*Do you know you have redeemed me?*'

"*I told him how deeply I rejoiced to hear it*, and reminded him that I had told him that *such a result would give me happiness that would last for ages.**

"He then said: 'I told you I'd bring another with me —Jane, Jane!'

"Yes, I told him, I knew he had sent her, and I had heard from others that he had, even down in his dark abode, in defiance of all opposition, proclaimed the glad news that a way was opened to them, and I had thus seen that he could indeed be redeemed.

"He answered: 'I am redeemed from the curse of sin by *your* aid. *You* have saved me.'

"Nay, I replied, it was the truth which had saved him; 'the truth against the world.'

"He then said: 'Do you know love's subduing power? I hope! now I hope! I can not tell you the joy it brings. Do you know what rest is to the weary? joy to the heart-broken? Then may you know the fullness of my joy. Do you know I am liberated from the bonds of sin and despair, and see before me the eternal light of pure blessedness?'

"Then, after a pause, he added: 'I told you I could tell you something. Listen: do you know their weapons are prepared, their plans laid for your destruction? Be on your guard; they would be glad to drag you down to their own condition; but fear not, and look up whence your strength comes. Man of God! labor faithfully in this sin-subduing work.'" (*Ibid.*, p. 216.)

* We had marked seven other cases where the Judge had helped to *redeem* souls from future misery, but have no room for the edifying recitals; probably one example is enough.

"JOHN ANDERSON, MY JOE!"

The Judge thus writes, on another occasion:

"And, sure enough, in a moment I was in the spirit world again, and walking rapidly up the broad avenue toward the fountain; there I saw assembled a large crowd of spirits, with very pleasant smiles of joy and welcome. My wife was standing at the entrance of her garden, with her two children and the old man, her attendant, by her side. The presiding spirit waved his hand for me to pass on to my wife, and I did so. I passed through her garden, toward her mansion, she leaning on my arm, and saying to me, 'Is not this like old times, now?'

* * * * * * *

"I could not see what was delineated on the wall of the room behind me; but the eradication of so much of that gloomy record awakened in me such feelings of gratitude, that I said to my wife, 'Let us kneel together, for that we have never yet done, and give thanks to God!' She asked if she might not call in our children? I said, 'Certainly.' And as we four knelt around that altar, I uttered this prayer:

"'O thou great Jehovah! beneficent Father of all created things! shed abroad upon our hearts the impress of thy divine love, that we, aiming at thy purity, may revel in its mellow light for ever.'"

"We arose, and she, leaning on my arm, led me from the room. As we were leaving it, I turned to look at the other side of the room; she playfully checked me, saying, 'Remember Lot's wife.'

"We then entered a room on the opposite side of the hall, which was the exact counterpart in all respects, in every little article of furniture even, of my library in the house where she died. It looked out, however, upon a different scene.

"She called me to the front window, and there I beheld a large collection of spirits, who, with musical instruments and with their voices, sang a song she used to sing to me

so often. It was, 'John Anderson, my Joe!'" *Ibid.*, pp. 309–311.)

Oh! Judge Edmonds! Judge Edmonds! Judge Edmonds!! Oh! Judge Edmonds! Oh!!!

THE JUDGE VIEWING A KNOT OF DARK SPIRITS WHO WERE PRIESTS.

"I perceive that some of those spirits were influenced by a general feeling of hatred, and a desire to put a stop to that which they know will benefit mankind. Others were influenced by an emotion of jealousy toward those who believe this new doctrine, and who enjoy a privilege which had been denied to them. They saw no end to their condition. They thought that it was eternal, and they recognized no reason why we should have what they did not possess. Some of them I saw had the same personal feelings of enmity they had on earth, and some were angry because we had not been so easily moved by them as others had been.

"The spirit who was passing around giving instructions came to a knot of five or six, who seemed from their garb and manner to have been priests. They were very much despised, even by that dark assemblage. They seemed to feel mean, degraded, and trodden upon, for all treated them with contempt. And it was no wonder, for they had been hypocrites on earth; mere sensuous men, very material in their nature, and did not believe the doctrines they taught, nor did they suppose that any one else believed them, and they thought that as some form of religion was necessary among men, theirs had been devised. They found, now, how sad a mistake they had made, but they knew no remedy. They were too much cowed and dispirited to act, and seemed too stupid to understand the instructions given them. They answered, by saying listlessly, 'What can we do?' The directing spirit turned from them with undisguised contempt.

"I saw in the crowd a spirit whom I had seen before. He was fantastic in his appearance and actions, yet filled

with hate, and incessantly active. He was dressed to represent the Devil as he is often painted by man. He wore a cap, which, close fitting to his head, was ornamented with what seemed two horns. His feet were so dressed that they seemed to be cloven, and he had appended to him the appearance of wings and a tail. He was very dark and sombre, and around his mouth he had painted red streaks, so that when he opened it and thrust out his huge tongue his appearance was most disgusting. He seemed to be the harlequin of the group, yet never paused in his intense and bitter hate.

"One of their plans was most horrible. It was to work upon one of my children till she should be made insane, and then throw her into a trance, so that fancying her dead, I might have her buried, and afterwards discover that I had buried her alive! A plan so hellish, and over which they gloated, made me shudder and grow sick.

"I saw that the spirit who floated around giving orders returned again to the knot of priests, and told them they must influence their brother priests on earth to carry out their plans. They answered him, with a feeling of weakness and despondency, that 'It was of no use: the clergy on earth would not dare to do it, for fear they might lose their situations.' That directing spirit turned from them again, with utter scorn, exclaiming, 'Miserable devils! incapable alike of good or evil.' I saw that all the other spirits kept aloof from them, and that while all the others were actively engaged and conversing with each other, they stood silent, listless, useless, and despondingly.

"I saw that one of their plans was to affect our healths, which they boasted they could do, by means of their magnetism." (*Ibid.*, pp. 242, 244.)

It is quite clear that these spirits of evil have not only magnetized the hearts of our gentlemen authors, but rendered them clairvoyant and eloquent in just such balderdash and blasphemy as we should expect from such a source.

THE JUDGE TAKEN TO THE MOON.

"To illustrate this," (something or other, no matter what,) "they bore me to the moon, and I was directly over it, where I could see its surface distinctly, its high prominences, its deep valleys, its great unevenness of surface; and they said to me, 'Do you not see that if the moon had an atmosphere like that of your earth, with the rapidity of its three-fold motion, that atmosphere must be very much disturbed by this inequality of surface? and so, too, with water, which is but a denser element? Can you not perceive that if the surface of this globe were smooth and level and free from these inequalities, the elements would not be as much disturbed by the motion?' They alluded, they said, to all the elements which go to constitute an inhabitable globe, for all were subject to the same law.

"I observed with much minuteness the surface of the moon. I saw no living thing there except a few plants. Sometimes in the crevices of the crumbling rocks, where some little soil had gathered, there were a few specimens of vegetation; but they were large, coarse, low, creeping weeds.

"I saw many different colored rocks; some looked like hard slaty rocks—some streaks that seemed to be light-colored granite—some shining and sparkling in veins as if gold and silver—some very black and shining, like anthracite coal.

"These things I saw in a vast basin, as it were, like the crater of a volcano, with huge craggy rocks bounding it on all sides, and jutting far up. I saw no water. Some of the rocks had fallen from the sides, and tumbled into the valleys, where they were crumbling. But every thing was dreary, desolate, silent, solitary. The spirit of life had not yet been developed." (*Ibid.*, pp. 251, 252.)

As the spirits told me that ancient astrology is true, these gentlemen, believing in the superiority of modern manifestations, can not be offended, if it be here suggest-

ed, that probably the first time the Judge was spirited away from this planet, he was taken to the MOON; and we think it altogether quite probable, that his mind being illumined by sweet Cynthia's bright beams, we are indebted to this fact, for the entertainment afforded the world in the two octavos on "Spiritualism." As evidence, we take his own language:

"We have to contend against our own fanaticism; for I assure you from MY OWN EXPERIENCE and observation, that the fascination of this intercourse is so great, that its tendency is to lead men away from their proper judgment, and instill a spirit of fanaticism most revolting to the calm and natural mind." (*Judge Edmonds's Lecture in the Broadway Tabernacle, Feb.* 16, 1855.)

But there are other authors who describe "Life in the Spheres," who shall also speak for themselves, and thus afford various matter by which the "New Revelation" shall be judged.

We quote now from "SCENES IN THE SPIRIT WORLD," given through the Medium H. TUTTLE—a sort of novel, in which the spirit of the old pagan philosopher PYTHAGORAS is the Instructor. The future world is by him thus described:

PYTHAGORAS' ACCOUNT.

"The soil which supports these trees, differs from earth only in the degree of its refinement, and consequently, of necessity, its productions are similar to those of earth; and as the exhalations from the earth differ as its development varies, so this soil changes continually in its character. Hence this world, in the variety of its forms, has imitated earth, copying in minutiæ all its types from age to age. Thus says a spirit from a world breathed into existence long before ours, and his speech is reasonable, and proceeds from direct observation. Soon after the

Sauvian Age, our sphere was inhabited by those reptile forms whose remains are buried in the permian and oolite rocks. The uncouth mammalia of the tertiary, alike were all represented here. So has it been with all ages; their peculiar types and forms were all represented in this world until the present period dawned, when the refinement of atoms was so accelerated, that spirit with intelligence alone could occupy this abode.

"Here is a shadow of that correspondence which exists, and has ever existed, betwen the spirit world and earth. Matter is prone to take the form in which it had previously existed. Hence this grove, these beautiful plants, revelling in the light of their own spirituality. They have all existed on earth, and though the atoms which compose this orange tree never before united in this particular tree, yet all have existed in various orange trees before. Atoms thus modified have affinities to unite in this peculiar form of tree." (P. 23.)

A CHRISTIAN IN A BAD PLIGHT.

The spirit of a Christian is represented as arriving in the spheres, and sadly disappointed because he could not find heaven. He comes in contact with Pythagoras, and the following dialogue ensues:

"'What kind of a place do you expect to find heaven?' asked the Sage, with something of pity mantling his lofty brow.

"'What kind of a place? I believe it is as the Bible describes. It says heaven is paved with bright gold, and walled about with precious stones, so that no sinner can get in through the narrow way which I have travelled, except now and then a slight transgression, which the Lord hath forgiven me.' * * *

"'Many of earth's sons would far rather see the "glittering pavement," than heaven itself, but none will ever be gratified,' calmly replied the Sage.

"'Is there no such place?' and again the storm of passion arose within.

"'No local heaven—heaven is a condition, not a locality.'

"'Do you deny the Bible?'

"'No.'

"'That says heaven is located.'

"'Not if rightly understood.'

"'Yes it does, plainly. I have crucified my flesh, suffered every thing, carried my grievous cross—all for nothing! Nay, nay, I'll find the place yet.'

"'Not yet.'

"'Never?'

"'Never!' replied the Sage in chilling accents.

"'Are my sufferings of no avail?'

"'None whatever, unless to depress you. The path of happiness passes not through suffering. Suffering is the consequence of infringed law—happiness, of obeyed law. To be happy is to enjoy all the pure pleasures of earth. You have always labored under a great mistake.'

"'But my prayers?'

"'Prayer without action is nothing.'

"'Did not Christ die for me?'

"'No.'

"'Why was he sacrificed then?'

"'He died because the Jews were angry at his reformation, and treated him just as all reformers have been used since time began—burned, crucified, murdered by the mob at the instigation of the priesthood.'

"'Can he not forgive sins?'

"'No; every man has his own accounts to answer for. If he is debtor he is necessarily punished.'

"'Atonement false?'

"'Yes, Christ suffers not for your sins. He is not a scape-goat on whom you are to lay your burdens.'" (P. 43.)

The spirit then goes in his vain search after heaven. In the mean time, PYTHAGORAS thus replies to questions from his companions:

"'Then you still hold that man knows nothing of the future state while he remains man?'

"'He can not know with certainty—all is obscure and doubtful. He may possess an interior desire for immortality, but he can not reason upon this important subject with his senses; and he has no other data from which to draw his conclusions.'

"'Has he not the Bible?'

"'What data can that afford, when there is no external evidence of its truth? And those who profess to believe it do not live an exemplary life as a proof of its inspiration. The truth is, that man believes not fully in immortality. If he *did*, think you he would not depart the earthly life with joy, when he was *sure* of being ushered into the presence of his God? Verily, if he recognized fully in his conscience such a beautiful place as his ideal heaven, he would rejoice at grim Death's approach. Men profess to believe the Bible fully, and are terribly shocked if you question its veracity in the least. It is the *idea* they believe, not the *substance*, educational prejudice compelling them to take for granted that which the internal light of their nature condemns.'

"'Reason, they say, is carnal, and not of God,' said Leon, 'and should not be exercised.'

"'Yes, and those who preach this doctrine, exercise their reason to shut the light from others' understanding.'

"'That is the light in which it always appeared to me. I have heard preachers declaim by the hour on the fallibility of poor human reason, and the infallibility of the Holy Scriptures, and the more they preached the more they excited their own benighted reasoning powers to prove reason false.'

* * * * * "'The whole fabric of the church system is founded on educational prejudice. This system, accumulated under priestly rule, has assumed the character of a dead weight on man's advancement, dragging him down to ignorance and blind subservience. Why is it indisputably the case that the lawyer, physician and clergyman are generally striving with their united energies, and have ever striven to keep the mass in mental darkness? Simply because their whole success—their wages, depended on the ignorance of the masses concern-

ing the organic and physical laws. Under these, and no other conditions, will they swallow their stale doctrines without murmuring. But set them to thinking, and they make sad havoc with the professions. If clergymen would preach practical lessons of morality, instead of such endless, verbose theorizings, they would become more useful members of society. If the doctor would lay aside his antiquated theories and mystical technicalities, and discourse in a language which common sense can understand, explaining the laws of health and life in a simple style, his patients would soon know enough not to be sick. If the lawyer would strive with his brother, the clergyman, to elevate the moral condition of his clients, instead of arousing all the base principles of their natures, his quibbling falsehoods and deceptions would not be needed. Mankind, properly elevated by their moral teachers, would forgive the trespasses of their brother, as they already have the *idea* of doing, and not nourish those feelings of hate and revenge, too often found among the highest order of Christians.'" (Pp. 47–49.)

The Christian spirit whom we have mentioned as going to satisfy himself as to whether he could find heaven, years after his vain pursuit, again meets PYTHAGORAS, and thus salutes him:

"'I appear before you far lower than when, years ago, I entered this my immortal life. Had I hearkened to your words and not scorned your sayings, rather than have taken the words of a *mythic* book (!) as expounded by a designing priesthood, how much more advanced would I now be! * * *

"'I have searched long and diligently, but have found no such heaven as the Bible describes. That book has undone me—utterly, irretrievably ruined me for ever. I would that I had been born in a heathen land, and had never read its soul-destroying pages! I have inquired of every spirit I have met, if they knew the locality of heaven; and all the answer I received would be a commiserating look, while they pointed around them, as much as to say what *you* said long ago, "Everywhere!" I have seen

multitudes of spirits similarly engaged as myself; yet none ever discovered the object of their search; and I left them and went alone—beginning to doubt in my mind the theory I formerly believed sacrilege to dispute, and which I so fanatically supported. The few words you spoke to me came up with redoubled force, and I was ready to exclaim, "Ah! that I had hearkened to that venerable man whom I first saw on my entrance into this world." This day, by some unaccountable reasons, I arose to a higher plane than usual, and without a moment's warning, stood before you. Your forgiveness is worse than your combined curses. I could bear the latter, but this softens me to tears.'" (Pp. 74, 75.)

PYTHAGORAS CONTINUES HIS DISCOURSE.

"'The savage regards God as a separate and detached being—the civilized man, as the Author of creation, penetrating through every atom of matter.

"'This is well expressed in the ALLAH of the Mohammedan, "the Only." How beautiful is the idea contained in this: "God is the Only!" When we speak of him there is no Nature, for we mean every thing. All is a part of the Omnipotent. God is the "Only," the "All," the "I am." He speaks to you through every sense, and impresses himself on your minds.

"'Here, I perceive, the question arises in your minds, "What and where is God?" This vast subject has engaged the attention of theologians and philosophers through all recorded time, and yet nothing but a vague, unsatisfactory conception has been gained. Still the question arises, "What, and where is God?" Still the human mind manifests its inward dissatisfaction in striving for something more—something beyond. In early ages, the chiefs and rulers could give their ideas, and their blind followers were satisfied. They recognized God as a personal being, and their followers worshipped him as such. This idea of God's personality has descended to the present time, and the mass still worship a monstrous human potentate, instead of the *controlling principle* of universal nature.

"'Say to the churchman that you believe the Deity to be the mind of Nature, and he will exclaim in sacred horror, "You are a disbeliever in a God; you can not worship him unless he is personified." The Chinese bowing before their idols, the Hindoo prostrating himself before the crushing wheels of the Juggernaut, the fire-worshippers venerating the rising king of day, are no more idolatrous than those who worship a personified Deity.'" (Vol. iii., p. 125.

"'But you say this idea of Deity will lead to Pantheism. What if it does? Can there be no truth in Pantheism? I care not from whence truth is derived. I never trouble myself as to the *origin* of an idea. If reason approve it, I am satisfied. Pantheism may contain some correct views. Even the lowest depths of Atheism rest upon some truths. All error begins in *myth*, and would be immediately condemned if not for the few truths upon which it rests. Men who dare not use a new truth, for fear of being styled infidel, are in want of moral courage. Such are willing to skim the surface, never daring to go deeper than their predecessors and cotemporaries.'

"'But how can you worship a principle, or a code of laws?'

"'If the ancients called those attributes manifested by nature by the term God, and we now recognize in what this Deity consists, and if our devotion thus ceases, it is no argument against our conception. This objection is similar to the plea for ignorance, because the learned do not feel the same degree of awe and wonder as the savage when gazing on the fearful tempest, or the roaring cataract. If increase of knowledge destroys devotion, then it should be destroyed. But does it do this? The man who regards Deity as the Omnipotent Intelligence, will not fall down with blind zeal or bigoted devotion—with fear and trembling—as in the presence of an angry tyrant. Perhaps he will have no stated time to go through the mummery of a formal prayer, only lip deep; but his veneration will speak in the still, small voice, and he will adore the great cause of universal harmony which spreads around him, in which he recognizes the action of those great and comprehensive principles to which his fathers

gave the name "Jehovah." The ignorant devotion paid him is the result of superstituous fear, and has not the semblance of true devotion.

"'Devotion springs from the most exalted faculties of the mind. If man strives to be devout, he immediately loses his object; when he strives not at all, he is most devotional in his feelings. When the man who has violated law prays, whence cometh his prayer? Not from the moral organs, but from the selfish and the animal. After men have become miserable by violating law, they pray God to forgive them. After doing wrong through the day, they pray for forgiveness at night. Hence God receives the homage of the animal propensities. True devotion to Deity, of the developed mind, is the obedience of all the laws of his nature. *There is no distinction between Nature and God.* That mass of matter and mind which has ever been separated, is an indivisible unity. Let this lead to Naturalism or Pantheism; these impressions are clear and strong, and rest on the immutable basis of creation. I consider the laws of Nature as the will of Deity; the wisdom and intelligence displayed around me, as his mind; and though in speaking of these it is well to preserve a partial distinction, yet, in reality, all is one inseparable unity. I recognize nothing superior or *external* to Nature; nothing above, or controlling, this unity; but within dwells perfection of principle, working for ever with indefatigable energy.

"'We have but one guide in the study of Nature, and that is reason. Revelation is scientifically shallow and superficial, being but a daguerreotype of the rude Hebrew mind. Respect it for the truths it contains, but not otherwise. Nature, then, is all that remains for our study to bring to light those laws which reveal the hidden ways of the Omnipotent mind!!'" (Pp. 128, 129.)

THERE ARE NO CULPRITS.

"'In the undeveloped state of things now existing, the majority are born with bad organizations. They are found in all classes of society. Reared from the *embryo in the worst* conditions, surrounded by circumstances

calculated to excite alone the animalities, can you be astonished that men are as they are? They are surrounded by objects which excite their acquisitiveness; by companions who allure them on to crime. They are bred in filth, vice and corruption, with scarce food enough to sustain the life within them, or fuel to keep them from freezing; while all around is wealth, luxury, and comfort. Blame them not, brother; *you* would soon learn to lie, and steal, and cheat, if you were similarly situated.

"'The disposition to crime is a disease, like lunacy and other cerebral disorganizations; and charity should teach pity, and not revenge.'" (Pp. 132, 133.)

THE SUM OF THE WHOLE MATTER.

"'Every man and woman should consider themselves individual sovereigns, to think and to act as best pleases themselves, if they do not infringe on the rights of others. *There should be no conformity except to Nature.* The thoughts of yesterday, if they can not bear the light of to-day, should be cast aside. If you take any part of the old craft to build your new one, it will be bungling, and incapable of withstanding the rough waves of the troubled ocean of reform. The reformer should cease lopping off the branches, and strike at the roots of the monstrous tree of error which shadows the world. By so doing you leave humanity free to commune with the *infinite* God. This is all that is required of you. To be great should be the aim of every individual. Not great in crime, like Cæsar, Alexander, or Napoleon, who merit the scorn of the world; not great in intellect alone as Laplace and Cuvier, or in morality as Confucius, Menu, and Howard—though the latter species of greatness is superior to the others. But be great in all of these, with a giant intellect supported by a pure morality, and put into action by well-controlled basal organs. Thus organized, the great mind will not look down with contempt on those beneath, nor with envy on those above. There will be nothing arbitrary or conventional in such a mind, but serene and pleasurable emotions, and the highest enjoyment of life. In this way Jesus Christ was the greatest of men. We

was an exalted moralist, a profound philosopher, and possessed the energy to put all in action. So superior was he to common men, that in those superstitious times it was natural for men to believe that the Deity had descended into him, and that something marvellous had taken place at his birth.'" (*Scenes in the Spirit World*, p. 143.)

Thus far Pythagoras. His heathenism needs no comment.

SUPERNAL ELOQUENCE OF SPIRIT DR. CHANNING.

"Let growth of soul, and expansion of thought, encircle immensity, bedewed with the high, and the holiest recollections of the infinite impress of the Divine Mind upon the heart of man. Blessed Intuitions—Holiest recollections! intervene, and radiate the dreary waste, and speak peace to the heart. Shall not these high-born messengers awaken within man an evidence of immortal desire, to breathe forth a sweet cadence of love to the mangled effusions, that arise spontaneous o'er the diversified aspects, that contemplate the future as a vast arena, encircling the horrid destrium, that has impeded the onward march of his and my fellow, who, like myself, is born amid the clash and din of arms, to promote the highest ends, that await man's conceptions of power and freedom, which is the birthright of Heaven, to endow the heart with its true nature. Its restrictions are buried amid the din and sulphuristic effusions, that rob the memory, and sack the storehouse of immortality of its holiest ends. Peace! Immortal Peace, should be an angel messenger, whispering o'er the dead wantonness of polluted power.

"We herald the offspring of a diseased appetite, that can only be restored amid the untutored semblances of ill-guarded omens, that whisper amid the lamentable aspects, that await the endless vicissitudes of man. A change in the heart but awaits the endless changes of eternity. It speaks in the sunlight glory of its native birth. It breathes the atmosphere of blessed anthems, instilling the fermentations of thought, in ascension to its end. The Divine Evidences of Spiritual Illumination, are observ-

able upon the hill-tops of every land. Like blessed virgins of peace, they waft to the sunny clime the biddings of the soul. The frigid zone is melted, by the warm appeals to a consciousness of its power. Everywhere, the mighty messenger of hope bids on to the ultimate of heavenly care. Come, then, my brothers, and amid the furiated mass, build a tendon of infinite power, that shall ascend beyond the marked impress of a deified end."

* * * * * * *

"Let God, in the heart, adorn the man with robes of sapphire, whose enchantments shall inspire our every thought, beyond the melodious strains of seraph as well as Son, born anew to the divine illuminations of the heart. I want a united effort to give life and vigor to the Spiritual manifestations and movements in Nashville, that your brother man may aspire to higher and greater ends than the seraphic enchantments that picture man lifeless, bereft of the prerequisites of deified power; robed in heaven, or doomed in an everlasting hell.

"Let the intuitive lessons of heaven-born minstrels chant the high and glorified anthems, that shall inspire a thought beyond the selfish motives of man. Spiritual illuminations will give the hue of celestial visions to the future, to permit man to behold his life, his heaven-born inheritances, if true to the common instincts of humanity and his God. Then be inspired with renewed exertions in the great cause of human freedom. Humanity's chart is but the glorified acceptance of Love, Wisdom and Hate: hate for the insidious designs of those who give vent to the most malignant desire to stupefy all brighter prospects of the Future; wisdom to disentangle those who dare give thought to the intuitive impression made through the infinite impression of the soul; love for their own, that their cherished ritual may be made the standard of every man's conscience. Let the multifidious desires be awakened, that man may come within the hallowed influence of celestial fires, that the glorious era, now dawning upon the world, may be hallowed by the holiest ties and kindred affinities, both on earth and amid the exhaustless

expanse of waste." ! ! ! ! (*Spirit Communion*, pp. 126, 129.)

We have now presented numerous "elegant extracts" from spirit literature, whose *internal evidence* shall form our SECOND TEST for the character and claims of modern Spiritualism.

We might have quoted more largely, and from a greater number of authors, for it is quite evident, that Spiritualists ought to tell their own story; and thus they would manage our point for us in the best possible manner; but our limits would not allow it, and perhaps the reader may complain that more than a "quantum sufficit" has already been pushed upon his attention, until he has arrived at an "ad nauseam" conviction. Well, we confess this has been our aim. And we feel sure that he has already passed an intelligent verdict upon the spirit movement of our distracted age.

A full and fair sample of subject-matter and style is necessary to enable one to pronounce upon the truth or falsehood of the claims set up, and without it such an attempt would be unreasonable and unfair.

We have read some of Dr. Channing's productions, and we think that every competent man acquainted with them, will pronounce the specimen a grievous libel upon the dignity of his matter and the beauty of his style. All that we have read purporting to come from him is like this. To be the author of such effusions, Dr. Channing must have sadly *retrogressed;* but this indisputable fact conflicts with the great doctrine of *progression*, with which every publication is filled, and of which every spirit talks, in the interest of this novel cause. The conclusion is therefore inevitable, that if spirit Channing be a lying spirit, we have no evidence but that all others may be personating, deceiving demons; whose imposture we have

no adequate means to detect, and whose ability to elude the sagacity of mortals in all the tests employed, is evidently almost unbounded. If, on the other hand, the spirit of Dr. Channing is really the author of the aforesaid and kindred productions, then it is perfectly clear, that his life in the spirit world is one at least of intellectual deterioration and retrogression; and as heaven, according to Spiritualists, is more of a *state* than a *place*, it follows that spirit Channing is going on from bad to worse, since nothing can be found in all his writings so intellectually impoverished, so bedizzened with "hifalutin," and so intrinsically, intensely, interminably, intolerably absurd: but this falsifies their whole theory; therefore, whether this be a lying or a true spirit, the *internal evidence* of his productions is dead against the system in whose favor and for whose advancement they were made.

In the elaboration of this supernal literature, every medium is a psychologized and clairvoyant ecstatic, whose intellectual and physical organism is used by the spirits for their own high purpose, of imparting a new revelation to the world, as we are told, which shall ultimately subvert the myths and falsities and imposition of "popular theology." Such being the avowed design, surely, according to the doctrine of "progression," we must look for ennobling sentiments, mighty thoughts, commanding intellectuality, profound morality, which, if it must partake of the impurities of media, shall nevertheless appeal to the reason, commend itself to the moral sense, and exactly suit that innate perception of the fitness of things inalienable from the nature of the human soul which, we are told, is a "part of God himself." This is axiomatic, and essential to a state of correlation between sanity of mind and the realities of universal existence. Reason therefore is in itself a competent power of necessary intuition, whose

judgment is an infallible TEST for all things coming within its scope; and must, by the very terms of its existence and operation, decide according to the *internal evidence* of every theory submitted to its judgment.

What, then, are the facts and doctrines of our modern Spiritualism? They are drawn out in a lucid manner, by the author of that most unmanageable book, "The Apocatastasis," and we can not do better than quote it, p. 153:

"A pantheistic theology, the identification of God with matter, or a Soul of the World, or vital principle of the Universe; hence, man's responsibility is only to the laws of nature; the denial, consequently, of the fact of true spiritual relations, of the existence of sin and guilt, with an attempt to show that the universal consciousness of humanity on this point is fallacious and false; the reïteration of the so often exploded falsehood, that man, having no *free will*, is but an involuntary and irresponsible link in the endless chain of nature; the reässertion, therefore, of the principal lie of Eden, 'Ye shall not surely die;' the physical demonstration, for as many as can comprehend *interiorly* the immutable laws of nature, of the immortality of the soul; because it is perfectly obvious from the 'inherent and immutable laws of progression,' that every particle of matter in the universe, ascending through multifarious forms, from the angular to the circular, from the circular to the spiral, and soon to the spiritual, 'will ultimately pass to the perfection of a spiritual essence;' allurement to virtue by the promise of delicious oriental paradises after death, of which, however, the most vicious as well as the virtuous, may take their choice in the spheres; this linsey-woolsey tissue of ancient and modern sophistry, absurdity, and impiety, sugared over with sickly sentimentalism, and milk-and-water morality, with the privilege of perpetual appeal, for its true interpretation, to the reëstablished pagan oracles, and ancient necromancy revived."

This is a true schedule, a veritable list of small wares in the haberdashery of modern Spiritualism; and when

we consider the turgid style, the entangled web of words, the profuseness of incongruities in all forms of speech attributed to Bacon, Swedenborg, Pythagoras, Channing, Washington, Webster, Clay, Calhoun, and other minds whose modes of thought and forms of diction are well known, it is simply *impossible* to contemplate spirit literature without ineffable loathing and disgust; we repeat that to a sane mind, not ousted out of its normal state, it is impossible not to regard the whole of it as a bottomless pit of wickedness and imposture. The evident "brain-dribble" of a medium poured out of his mouth or through a quill, in all respects answering to the above description, is gravely published to the world as the giving forth of a new law and gospel, by which the life of man on earth, and all his belief and action respecting his immortal interests, are to be guided ! !

We are instructed, in this "new religion," to distinguish between *heaven* and the *spheres* through which all men shall ultimately reach it and become the "ministering angels of God."

The spheres are circles concentric with our earth, and below our moon, according to spirit Hare; but heaven "lies outside of all other spheres." Whatever may be the facts in the case, he "has not learned that any spirit from our planet has yet reached the supernal heaven." (*Hare's Spiritualism.*)

The situation and the glories of the *spheres*, spirit Hare thus delineates:

"The spirit world lies between sixty and one hundred and twenty miles from the terrestrial surface; the whole intermediate space, including that immediately over the earth, the habitation of mortals, is divided into seven concentric regions, called spheres. The region next the earth, the primary scene of man's existence, is known as the first or rudimental sphere.

"The remaining six may be distinguished as the spiritual spheres.

"The six spiritual spheres are concentric zones or circles, of exceedingly refined matter, encompassing the earth like belts or girdles. The distance of each from the other is regulated by fixed laws.

"You will understand, then, they are not shapeless chimeras, or mere projections of the mind, but absolute entities, as much so indeed as the planets of the solar system, or the globe on which you now reside. They have latitudes, longitudes, and atmospheres of peculiar vital air, whose soft and balmy undulating currents produce a most pleasurable and invigorating effect. Their surfaces are diversified with an immense variety of the most picturesque landscapes; with lofty mountain ranges, valleys, rivers, lakes, forests, and the internal correspondence of all the higher phenomena of earth. The trees and shrubbery, crowned with exquisitively beautiful foliage and flowers of every color and variety, send forth their grateful emanations." (*Ibid.*, p. 87.)

The reader will observe the discrepancy between this description and that given by Bacon.

In the seventh sphere dwells "Jesus of Nazareth, (! !) the great moral reformer, and 'John the beloved.' There reside the apostles, prophets, and martyrs of olden time. There live Confucius, Seneca, Plato, Socrates, with all the philosophers of ancient Greece and Rome."

This representation of the place where Christ is, and the companionship it is his privilege to enjoy as one of the "reformers" of the world, is given by spirit Maria, and confirmed by a *convocation of spirits!* Says Prof. Hare, in his "Spiritualism Scientifically Illustrated," pp. 108, 116:

"It ought also to be explained that after spirits reach the seventh sphere, they are represented as being entitled to enter the supernal heaven, taking place among *the* ministering angels of the deity." (*Ibid.*, p. 123.)

Now the Bible speaks of heaven, but it says nothing about these *spheres*. Indeed all its teachings contradict their existence. Christ is at the right hand of God, far above angels, according to the Scriptures; but according to Spiritualism, he has not yet reached the dignity of a "ministering angel;" he has not even "progressed" beyond the sphere of the old heathen philosophers.

Christ declared that Abraham, Isaac, and Jacob were in heaven; but spirits place them in the seventh sphere, while, as to the location of these spheres, spirits themselves are not agreed! Whom, then, shall we believe? There is no discrepancy on the subject of the spiritualized *matter* composing them. This is distributed in all the variety of the earthly condition. The visions impressed by Bacon, Swedenborg, Pythagoras and others are all cut out of the same web. The earthly and the sensual predominate, while there is such a pomposity of language used to express the most insignificant conceptions and incongruous notions, that no person, if he retain his natural mother-wit, will either disgrace it, or dishonor the virtuous departed, by imputing to them the authorship of such paltry trash. They present scenes, employments, and intercourse utterly offensive to the well-balanced and well-instructed mind, and a calm appeal to reason, ought ever to bring down its anathema upon the whole system as earthly, sensual, and devilish: earthly, because the grossness of earthly pleasures depict spiritual employments; sensual, because the appeal is to the carnality of a sensuous experience for their just estimation by us; and devilish, because they artfully teach false doctrine, to the ruin of souls, subserving the nefarious design of the Devil.

The description of the spirit home above given, answers precisely to the *Elysium* of heathen mythology. "There happiness was complete, the pleasures were innocent and refined. *Bowers* for ever green, delightful meadows

with pleasant streams, were the most striking objects. The air was wholesome, serene, and temperate; the birds continually warbled in the groves, and the inhabitants were blessed with another sun and other stars." (*Lempriere's Clas. Dic.*)

It is also strikingly in unison with the *Mohammedan heaven.* Thus spake the Prophet of Mecca:

"As to those who believe and do good works, we will not suffer the reward of him who shall work righteousness to perish: for them are prepared gardens of eternal abode, which shall be watered by rivers; they shall be adorned therein with bracelets of gold, and they shall be clothed in green garments of fine silk and brocades: reposing themselves therein on thrones.

"The description of paradise, which is promised unto the pious: therein are rivers of incorruptible water; and rivers of milk, [buttermilk, "Judge," of course is plenty,] the taste whereof changeth not; and rivers of wine, pleasant unto those who drink; and rivers of clarified honey; and therein shall they have plenty of all kinds of fruits.

"And there shall accompany them fair damsels having large black eyes; resembling pearls hidden in their shells; as a reward for that which they have wrought. (*Koran*, chaps. 18, 47, 56.)

Now comparing the "Elysium" and the supernal gardens, with the scenes and descriptions of "Life in the Spheres," we can not fail to be struck with the substantial sameness in this particular, common to the three systems. Be sure, there are a few discrepancies, incoherencies, and inconsistencies permeating each other in our modern spirit revelations, not to be found in the other two; but on the whole, in the *light* of Paganism and Mohammedanism, there is sufficient accuracy to justify the conclusion, that modern Spiritualism is simply an improvement upon

the former developments to suit our times, by the same spirit author who has ever operated upon mortals, through "the lust of the flesh, the lust of the eye, and the pride of life." In the evident unity of design common to all three, there is evidence sufficiently conclusive, of the common authorship of all three; and this belongs demonstrably to the "Prince of the power of the air;" and *confessedly*, too, because the spheres being below our moon, and their inhabitants having governments like those on earth, this Prince, like the Principle God, should also be a Principle subordinating all things in the spheres. The New Testament only takes the liberty of making this a personal being, and calling him "The Devil."

"Is heaven a place where pearly streams
Glide over silver sand,
Like childhood's rosy dazzling dreams
Of some far fairy land?
Is heaven a clime where diamond dews
Glitter on fadeless flowers,
And mirth and music ring aloud
From amaranthine bowers?

"Ah! no; not such, not such is heaven!
Surpassing far all these:
Such can not be the guerdon given
Man's wearied soul to please.
For saint and sinner here below
Such vain to be have proved;
And the pure spirit will despise
Whate'er the sense hath loved.

"There we shall dwell with Father, Son,
As is divinely said,
And with the Holy Spirit one;
In glory like arrayed:
And not to one created thing
Shall our embrace be given;
But all our joy shall be in God,
For only God is heaven."

CHAPTER VI.

"WHAT concord hath Christ with Belial?"—2 COR. 6 : 15.

THE GOOD AND EVIL OF SPIRITUALISM CONTRASTED.

The Benefits of Spiritualism—A Catalogue—Clairvoyance tested—The other Side—Case of Doughty—Others—Spiritualistic Bigamy—Demoniac Murders and Suicides—Other Cases—The Wakemanites—Shocking Affair—Edmonds's List of Benefits reviewed—Davis's List of Benefits—Tallmadge's Letters—A Demon's Bible-Class!

THE success of any new enterprise requires, that the men engaged in it should be able to set forth its advantages so as to interest and persuade; for unless others can be made to see and appreciate it, there is an end to the fondliest cherished hope.

None are better aware of this than Spiritualists, as we may judge from their vigorous use of the press. An almost endless variety of fact, anecdote, and grave dissertation, spread out in books, pamphlets, and papers, have this end in view, namely, to persuade the reader of the superiority of this cause, as the *true religion;* to prove it the best vehicle of divine *benevolence;* and to show the substantial *good* that accrues to every individual who has independence enough to reject the trammels of a false faith, and the false doctrines of popular theology; who will, upon the best evidence, consent to yield himself *up* to a heaven-sent agency, designed to purify and

elevate the soul; and who will accept the best consolation that mourners can receive, a consolation that flows from actual intercourse and loving communion with the happy spirits of our departed friends, ever anxious to impress the living with the great fact of their own immortality, that thus we may realize ours. This is the burden of their teachings, both by the itinerant expositor and the printed page.

It is our design to show that this pretension is the very *gist* of the deception. This is no very hard task, for when one sits down calmly to an examination of the recorded evidences of the good and the evil, and sifts out all the facts, the assertion, the declamation, the rhetorical flourishes, and rhapsodical effusion, to the bottom, he will be struck with the amazingly small residuum of *good* compared with the vast amount of *evil*, physical, mental, and moral, already realized in the infancy of this movement.

Now we read the following suggestive fact in Matt. 4 : 9: "*All these things will I give thee, if thou wilt fall down and worship me.*" This was a mighty benefit offered, and Satan is just as accommodating now as he was in the days of Christ. We have no doubt that he will exert himself to do a great deal more in the way of "benevolence," when he finds his hook, so poorly baited, so quickly swallowed not only by gudgeons, eels, flat-fish, and small fry, but by some of the very leviathans of the deep.

A specimen of the vast good accomplished, is given in the "*Telegraph's* answer to Rev. Mr. Mahan," pp. 22, 23:

"1. Diseased persons who were regarded as incurable by ordinary professional modes, have been restored to health. 2. Many individuals have been mysteriously admonished of approaching danger; several having been taken up bodily, or otherwise suddenly moved out of the way of impending destruction. 3. Others, being spirits

ally influenced, have avoided collisions on railroads, explosions, shipwrecks, and various disasters by land and sea. 4. Dishonest debtors have been compelled to leave home, and to travel hundreds of miles in search of those whom they had defrauded; and they have been *forced* to cancel the claims of their creditors. 5. Men who were formerly addicted to profanity, gambling, intemperance, tobacco-chewing, and other vicious or injurious practices, have been arrested and reformed. 6. Bar-rooms have been closed by the direction of spirits, and the proprietors have been induced to abandon the traffic in intoxicating liquors. 7. Unprincipled men and lewd women have been developed as mediums, or otherwise assured of the presence of spirits, and by this means have been taken from houses of prostitution and led forth into the walks of virtuous society. 8. Persons while under spiritual influence have been mysteriously moved and guided into strange places, where they have found others ready to perish with hunger, cold, or from some other cause; and such persons have been saved from further suffering—perhaps from death—by the timely discovery of their situation," etc., etc.

In answer to this, we have to say, that the number of cases at the best, allowing all this to be true, which allowance must be *cum grano*, is comparatively so small under each specification that it amounts almost to nothing in proof of the mighty claim set up. We contend that extraordinary claims must be sustained by corresponding proof, and that under circumstances which must be satisfactory to reasonable minds. Let us look at them for a moment.

1. It is very possible, that diseased persons may be physicked to death, "by ordinary professional modes;" and when one so reduced as to be given up by the physicians, has left off taking medicine, he may recover. Such instances have been known everywhere; but no one would think of attributing their restoration to spirits. It is not, however, stated here, how many DEATUS have

occurred in consequence of "diseased persons" trusting to the prescriptions of media. We believe that the spirits have *killed* many more than they have *cured.*

We met with the following announcement in the *Spiritual Telegraph* of July 26th, 1856 :

"CLAIRVOYANT EXAMINATIONS AND TREATMENT.

"A. B. SMITH, Rondout, N. Y., Clairvoyant and Spirit Medium for healing the sick. Mr. S. can examine patients at a distance by having their names and residences submitted to his inspection. Each letter in which the writer requires such an examination must inclose one dollar. Each prescription, *if the medicine be furnished,* one dollar additional."

Having a desire to *test* Clairvoyance, we determined to try it, and therefore wrote the following letter :

NEW-YORK, *July 29th,* 1856.

MR. A. B. SMITH :

DEAR SIR : In looking over the *Spiritual Telegraph* to-day I noticed your advertisement, by which I perceive you can examine and prescribe for patients at a distance, *by having their names and residence submitted to your inspection.* I learn most of our mediums are now out of town. Not wishing to send to the residence of any upon an uncertainty, I have determined to send to you for an examination only. I wish to know whether I am permanently diseased ; if so, or not, what is the part affected, and what are my prospects, and is it worth while for me to do any thing? I inclose the fee, hoping to hear from you, if possible, the latter part of this week. Please don't fail. I have, what I have sometimes seen described as, an "all-gone feeling."

Yours truly,

WILLIAM R. GORDON.

(Residence given.)

To this I received in due time the following answer:

"RONDOUT, *Aug.* 2, 1856.

"WILLIAM R. GORDON:

"DEAR SIR: yours July 29th is received and the money also we hav examined your case and it is represented to me that the diaphragm is affected also the inner coating of the stomach also the liver and spleene is effected The urinary organs and kidneys are effected there is some scorfulous humor in the blood there is a weakness in the nerves of the back. It is represented you can be restored to comfortable health provining you can follow the directions. Yours truly,

"A. B. SMITH."

This will do for Clairvoyance, and Spirit-cures. Mr. G. is in perfect health, and rarely otherwise; he is able to go through as much labor as most men, every day, and that often protracted far into the night, without feeling any inconvenience, except occasionally the "all-gone feeling." Now if clairvoyance will load a healthy man with a multitude of disorders for one dollar, what will it do for a sick one?. Simply this. It will send him to dig yams upon the Judge's black sand plane, or to progress in some other sphere; unless a kind providence overrules his folly: that's all.

But we do not deny that some cures may have been effected apparently by very funny means. The same have been done in all ages. Satan can afford even to multiply *such* specimens of benevolence, in consideration of the prodigious evil he may thereby accomplish by the instrumentality of energetic men, badly taken in.

2. The mysterious admonitions may all be true, but that does not prove the value of Spiritualism, since they have occurred in cases where their subjects have accredited them to the special providence of God, a doctrine

denied by Spiritualists; and their opinion is justified by the teachings of Scripture on that subject.

3. Because some men, by means of dreams, or otherwise, have avoided calamity, that does not prove the truth of Spiritualism, for such deliverances have often been effected in those who have not had the privilege of spiritualistic experience. It is not fair to deny the evidence of the plenary inspiration of the Bible, and then take the proof of one of its doctrines, and appropriate it to the support of a system opposed to the Bible.

4. *Conscience* has forced dishonest men to make restitution, and while this known fact is before us, we can not accept similar facts as evidence for Spiritualism.

5. With respect to the vices stated under this head, the writer knows media that *live* by spirit manifestations, and yet are addicted to some of them.

6. As to the evidence arising from the closing of bar-rooms by the "direction of spirits," it is more than balanced by the opening of bar-rooms under their guidance: for bad spirits promote more misery by this means than any other that can be named.

"7. Unprincipled men and lewd women have been developed as mediums." We have heard of this before, and know of a case where a principled man was made unprincipled by such development; for after making money enough at his new business to pay his board, he spent it instead, at "houses of prostitution," and finally ran away and defrauded the man with whom he boarded, of some fifty dollars. Cases like this, go to invalidate the special claim made in behalf of Spiritualism.

8. As to the mysterious guidance of persons into strange places where they have saved others ready to perish, we can not see how this can make weight for Spiritualism, because we have often read of the same

things being done by *dogs;* but perhaps dogs, in the opinion of our philosophers, may be the subjects of spiritual influence as well as men.

Four other specifications of the wonderful good accomplished by Spiritualism are given, much weaker than the foregoing. Instead of examining them, perhaps we may as well give some specimens of the *evil* produced. If this be great, then our argument is complete against these shallow pretensions.

We quote from a work entitled "Spiritualism against Christianity, by Rev. J. W. Daniels," which we take the liberty of commending to the attention of both friends and foes of this movement. It is the best for common readers, that we have seen of all the answers, investigations, etc., of the advocates of Christianity, a very few of whom have had either time or inclination to bestow upon this seemingly absurd theme:

"A FAMILY RUINED BY SPIRITUALISM.

"Mr. George Doughty, a respectable farmer of Flushing, Long Island, 'possessed of considerable property, having his interest excited by the reports of the doings of the mediums of this mischievous and absurd delusion, resolved to seek out one of the professors of the Spiritual doctrines, and make himself acquainted with the mysteries which they pretend to disclose. With that intention he proceeded to the city of Pittsburgh, Pennsylvania, where he was introduced to a professed medium, a lady named Mrs. French, whom, after a short acquaintance, he invited to visit him and his family on Long Island; and from that time—some years ago—up to within a recent date, she has been a constant visitor at the farmer's house, where she was, at the wish of the unfortunate man, treated as one of the family.

"'A few weeks since, however, she arrived in the city

of New-York, and instead of proceeding direct to the farmer's, as she was wont to do, took rooms at the Irving House, where she was accompanied by a strange man, who, she informed the farmer upon visiting her, was about writing an interesting legend of the spirit-land, she furnishing the materials and the matter. Such was the influence she had acquired over the farmer, and the strange delusion under which she labored, that she induced him to adopt her as his daughter, and finally to make over to her nearly his entire property.

"'The wife of the unfortunate victim endeavored to restrain him in his mad career, but did not succeed. By threats of violence, he compelled his gentle partner to make an assignment of her interest in his affairs to him; after which, he proceeded to convert his effects into cash—which amounted to about 15,000 dollars in all—and this he immediately paid over to the medium at the Irving House, upon which the latter took *French* leave and departed, going, it is reported, back to Pittsburgh. The next day he seemed partly to realize the extent of his folly, and called upon his friend the medium—but lo, and behold! the charming creature was missing, as was also the fabulous book-writer. He then asked to be shown to the room she had occupied, and declared he would commit suicide. His request was of course refused, and he was driven from the house. He then proceeded to the residence of an acquaintance in New-York, and there repeated his determination to shuffle off this mortal coil. He finally went home, and his friends, with very natural misgivings as to the propriety of permitting him to have unlimited liberty, had him arrested and conveyed to the New-York Lunatic Asylum, where he now remains a confirmed lunatic. * * * The victim of the conspiracy is the father of two very interesting daughters, and has many respectable relatives and connections in this city, whose feelings with regard to the sad event may be easily imagined. Such are the particulars of one of the most infamous cases of heartless fraud and delusion which has probably ever been recorded. The reputed medium is reported to be an abandoned female of the worst character.'—*Brooklyn Daily Eagle*, Feb. 25, 1852."

Mr. Doughty was personally known to the present writer. His family lives within the neighborhood of Flushing, and the above facts are well attested, though related in a much milder way than the terrible circumstances would naturally suggest to most men who are accustomed to chronicle passing events.

This medium, is now or lately has been, in this city, doing a thriving business, if we may credit the accounts we hear. Now, if our Spiritualists are such benevolent, good men as they say their system makes them, why do they countenance one who has been the author of so much misery to the estimable family of poor Doughty?

"The following heart-rending cases were published in the *N. Y. Medical Gazette:*

"'A case of insanity has occurred within a few days, by reason of the revelation made by mysterious raps, that the steamship Atlantic had been wrecked, with the loss of all on board; although since this melancholy catastrophe, the passengers, whose "spirits" were declared to have made the rapping, have arrived at home—one of them to find his wife a maniac, from a belief in these ghostly knockings. Another female has just been sent to the asylum, by reason of the mesmeric operations upon her nervous system, avowedly for the purpose of rendering her clairvoyant, but with the effect of dooming her to lunacy. And these recent instances are not merely isolated cases, for in several of the asylums the victims of these kindred impostures are hopelessly insane.'

SPIRITUALISTIC BIGAMY.

"'A singular case of bigamy recently occurred in this city, which illustrates the new uses to which spirit raps may be appropriated. A woman named Susan A. Hubbard was arrested for the above offense, and taken before Justice Osborne, of the Lower Police Court, for a

hearing, on the 20th inst. It was alleged that she had three or four husbands; but it was necessary only to prove the existence of two marriages. Rev. Mr. Saggart, (Taggart,) a Baptist clergyman, one of the witnesses, identified the prisoner as the person whom he had some years since married to Hubbard. Hubbard himself was present, and was identified by the witness—thus proving that he was not dead, but had unfortunately "turned up."

"'The second husband (or rather one of the subsequent husbands) was also present, and swore to his recent marriage with the defendant. Mr. Smucker, the counsel for the prosecution, wished to know the circumstances under which the last marriage had been brought about. The witness, Henry W. Smith, was a schoolmaster. He had first met the prisoner at an assemblage of Spiritualists on the corner of Broadway and Lispenard street. She was a prominent member of the circle which met there from time to time, to summon the world of spirits to their presence and interrogate them. The prisoner gradually became acquainted with the witness, (a robust, good-looking young man,) and having conceived a passion for him, set about the work of inducing him to marry her. He heard that she had former husbands, and wished to know if they were dead. At the next meeting she summoned the whole of them from the land of shadows, and made them all, one after the other, testify to the fact that they were dead, (in the body,) and give other interesting items as to their spiritual condition. The young man, being a firm believer in Spiritualism, could not, of course, deny such evidence; and being attracted by the smartness, intelligence, and good looks of the "medium," he married her. Not long after, he discovered that her "spiritual manifestations," were lying manifestations, and that there were three or four other claimants to the possession of his wife, one of whom was *black!*'—*New-York paper.*

DEMONIAC MURDERS AND SUICIDES.

"'Matthew Langdon, a printer in this city, 38 years of age, followed up the circles and consulted the spirits,

out of anxiety to become a *seeing medium*, till he was instigated to cut his throat, which ultimately caused his death.

"'Dr. Elliot, surgeon at the Bellevue Hospital, to which Mr. Langdon was sent after his throat was cut, testified: "He told us he had been influenced by spiritual manifestations to commit suicide."'—*New-York Times*, Jan. 8, 1853.

"'Two girls in Lawrence, Mass., a few years since, one the daughter of Mr. Ramsdell, a medium, believed the lie which the spirits then taught, that all were happier after death, and determined to commit suicide. When purchasing laudanum for this purpose, the druggist inquired what they wished it for. They replied, 'To cure the ear ache.' The laudanum was taken, and, if we recollect right, proved fatal with one of them.

"'Mr. Samuel Cole, residing in Washington County, Ohio, who was made insane from the workings of the spirit-rapping delusion, became possessed of the idea that he must offer, like Abraham, a sacrifice to the Supreme Ruler of the Universe. He accordingly proceeded to carry his object into execution, by taking off one of his feet, which he succeeded in doing some days since, in a very scientific manner, and with an heroic determination that would compare with the self-sacrificing deeds done in the earlier ages. His family, fearing that some other of his limbs might be demanded in a like cause, had him conveyed to the Lunatic Asylum at Columbus, where he is now in the enjoyment of as much liberty as the nature of his disease will warrant.'—*Register, Phila.*, Feb. 28, 1853.

"A correspondent of the *Puritan Recorder*, in 1852, supposed to have been Dr. Enoch Pond, of Bangor, Me., said: 'Only a few days ago the papers gave an account of a man in Barre, Mass., who had been much given to the rappings and other spiritual manifestations, who became a raving maniac, threatened the life of his family, and was committed to the Lunatic Asylum near Worces-

ter. He was led to attempt the life of his family in obedience to a supposed revelation from the spirit world.'

"'Almira Bezely, a medium in Providence, R. I., predicted that her infant brother would die at a specified time, and then bought arsenic, with which she poisoned him! On her trial for murder, Samuel B. Holliday testified: "It was in evidence before the [coroner's] jury, that the death of the child was predicted by the rappings. My impression is that the child died at about the time predicted. I do not think she could have committed the crime without this influence."'—*Providence Journal*, October 22, 1851.

"'This case illustrates the mode by which the spirits sometimes verify their predictions!

"'Mr. Brittan says: "Under the head of 'Spiritual Diabolism,' an exchange paper has the following: 'The spirits are inciting their victims to all sorts of nefarious deeds. Here is an instance: F. A. Edwards, at Equinank, Pa., a medium, thinks that one of the spirits communicating through him is the Devil, to whom, as directed, he offered a sacrifice of burnt cats. Then the spirit told him he must kill his daughter and an apprentice-boy at work in his shop, and offer them up. He told his folks that the spirit had directed him so to do, and he must do so. Fearful lest he should do so, as he appeared perfectly under the control of the so-called spirit, indeed, perfectly insane, his friends had him placed under restraint.'"
—*Telegraph*, May 12, 1855.

"'Judge Edmonds relates "that an evil spirit visited one of his circles, took possession of Mrs. S., the medium, manifested a very unhappy frame of mind, sometimes setting the company at defiance and acted as though he hated them. The medium was very much distressed by the whole thing, frequently wept bitterly, and resisted as far as she was able; but he seemed to have obtained entire possession of her, *compelling* her to do and to say things which she would gladly have avoided." After occupying their attention for most of the evening, "he left her, *but not until he had thrown her upon the floor in great distress.*"' (*Spiritualism*, p. 464.)

"'Amherst' says, in *Telegraph*, No. 182, he 'has seen *mediums rolling on the floor, uttering grunts like swine; giving vent to the most hideous yells; and at times beating their bodies and tearing their hair like lunatics.* If we are doomed to see a beautiful faith disfigured with such manifestations as we sometimes now receive, let us *pray that there may be some one raised up amongst us who shall be endowed with power to cast out the "unclean spirits."*'

"'Philip Jarret's daughter, aged fifteen, of Belmont County, Ohio, was singularly affected from October, 1851, to March, 1852. She had paroxysms of extreme profanity and obscenity, though uniformly decent when in health. They held her, at times, to keep her from biting her own limbs. During her illness the dwelling-house was much annoyed by raps from invisible powers. A reputable witch-doctor was called in the latter part of Feb., 1852. He made passes, or operated by the laying on of hands. She then recovered suddenly, (in a few minutes, her father says,) and the noises ceased. She had been attended in the fall and winter by allopathic doctors who did not consider her insane, but devilish.

"'Mr. Pinel—quoted by Dr. Rush in his lecture on Medical Jurisprudence, p. 382—mentions the case of a man who had a murdering impulse "in no degree obedient to his will," but whose memory, judgment, and imagination were perfectly sound. The doctor reports several cases similar, in which persons apparently sane have committed hostilities on themselves, wives, or children, *without knowing* a cause for it. Whether these persons owe their afflictions to the *cause stated in the 5th of Mark* as affecting the man who was 'always crying, and cutting himself with stones,' *until delivered of the unclean spirits* by Christ, may deserve consideration. His *cutting himself was suicidal.*'

"'When one is diseased in the will, and hostile to himself, though in other respects rational, he may be possessed by a spirit, who controls his actions, and makes him commit such hostilities. The case of Jarret's daughter seems to indicate *demesmerization* as a curative; also *that*

in Mark 5; Christ, in Matthew 12: 27, implies that others cast out spirits as well as he: "If I by Beelzebub cast out devils, by whom do your children cast them out?" Josephus, in the 8th book of Jewish Antiquities, chapter 2d, speaks of it as a *sanative practice*, and that he had seen one Eleazer do it in the presence of the Emperor Vespasian; and that he placed a bowl of water before the patient, and commanded the spirit to upset it as he passed out.

"'As to the power of evil spirits to take possession of one, there may be causes for it, both moral and physical. Touching the case of Knightsville, our guardian spirits may be repelled by extreme perverseness, leaving us to be controlled by bad spirits, whose presence is said to be known by a certain feeling of despondency and uneasiness. The same causes that make our neighbors despise us, may make the spirits despise us, and abandon us to bad spirits, obduracy, hardness of heart, or utter disregard of truth, if it conflicts with prejudice—persisting to hold the same opinion, if convinced against the will. No offense against the Holy Ghost or the laws of nature is forgiven. Who walks over a precipice in contempt of the law of gravity, will suffer the penalty. Who retains the same opinion still, if convinced against his will, must disgust all good spirits. They can not cling to him with pleasure, and if forsaken by them, *the bad may possess him, and make him war on himself as he warred on the truth, bite his own limbs, thrust his hand into the fire, murder his wife and children, take poison, or the halter.*

"'THOS. H. GENIN.

"'*St. Clairsville, Ohio, Dec.* 17, 1854.'"

—*Spiritual Telegraph*, May 12, 1855.

It is well known that the horrid murders recently committed in Connecticut by the Wakemanites were in consequence of intercourse with spirits.

"It was agreed among them that Mr. Matthews, the victim, 'had a bad spirit,' that he came to Mrs. Wakeman's house, 'with his hands tied to get rid of his bad spirit,' that 'he was hurting her with his bad spirit,' that 'he wanted the evil spirit out, and said, "You had

better kill me," that Uncle Sammy said "We had better take a stick and knock this evil spirit out of him," ' that ' Mrs. Hersey said, "The witch-hazel stick was better than any other," ' that Mr. Jackson 'believed that witch-hazel would keep away evil spirits; that they gave him a walking-stick of witch-hazel to keep away the evil spirit,' that he 'told Mr. Sly that he had better strike Matthews only one blow, and that might break the "power."' Mr. Sly, like all demoniacs, 'appeared extremely nervous. He said "I cut this witch-hazel stick about two weeks ago; I believe there is great power in the hazel; thought I might drive out the evil spirit, and break the enchantment by tea made of the bark; I struck Mr. Matthews on the right temple with this stick; he fell down and did not say a word; I struck him several times after he was down; I did this for fear he would cast his *evil spirit* on my sister; I held up his head and cut his throat several times, and stabbed the fork into his breast several times. *The influence I was under led me to do this; I was influenced by a wrong spirit to go further than I had anticipated, or had any idea of.*"'—*Daily Tribune*, December 28, 1855."

We clipped the following from the *New-York Times*, Dec. 21, 1855:

"SHOCKING AFFAIR—THE FRUITS OF SPIRITUALISM.

From the Philadelphia Evening Bulletin.

"This morning, at an early hour, much excitement was created in the Second Ward by the attempt of a man named John Crowley to murder his mother, Mrs. Mary Crowley. The family resides in Mechanic street, near Parker. This morning John entered the chamber of his mother, armed with a hatchet, and struck her upon the head with the weapon while she was lying in bed. The hatchet was fortunately dull, and the wound inflicted was not serious. The mother clutched at the weapon, and the son attempted to cut off her hand. Her cries finally brought her husband to her assistance, and the son escaped half-dressed from the house during the confusion.

"Mrs. Crowley received two wounds in the head, and one in the wrist, but neither are considered dangerous. A report was current during the morning, that the mother had died from her injuries, but there is no truth in the story. The son was subsequently found wandering about Independence Square. He was arrested and placed in the lock-up at the City Hall.

"It seems that the would-be matricide has been insane through the influence of Spiritualism, for two years. Last night he seemed more wild than usual, and took the hatchet to bed with him, without the knowledge of the rest of the family. This morning he attacked his mother, as has been already stated, for the purpose of 'knocking some sense into her,' as he said. He will probably be sent to the Almshouse, or to the Pennsylvania Hospital, and arrangements to that effect are being made."

The author of a late medical work, a physician of this city, thus writes: "I regret to say that a prolific cause of derangement, one pregnant with evil, is now tolerated by the authorities in this city. I mean the sacrilegious exhibitions of the 'Spirit-Rappers.' Mind after mind has become insane upon this subject, and if the reports of our Lunatic Asylums be true, many are completely demented." Facts, then, it would seem, in his opinion, warrant a special law against this nuisance, as much as against any productive source of pestilence or misery. To protect themselves from this, our Spiritualists hoist the flag of Religion.

Such are a few of the terrible effects of Spiritualism. We think they are its legitimate fruits, and when we are brought, in the face of such facts, to the review of the *good* performed, we think our contrast greatly tends to strengthen the previous argument, assigning the whole movement to the unmistakable agency of the Devil, who was "a murderer from the beginning."

We take another brief synopsis of the advantages of Spiritualism, to which we shall pay our respects, from a "Reply to Bishop Hopkins on Spiritualism, by Judge Edmonds," pp. 8, 9:

"Briefly, then, to sum up the argument: Spiritualism prevents hypocrisy; it deters from crime; it reclaims the infidel; it proves the immortality of the soul; it recognizes one God, and man's responsibility to him; it enforces the great law of the Creator, by inducements hitherto unknown to man; it heals the sick; it gives sight to the blind; it cures the lame; it comforts the mourner; it enjoins upon all the utmost purity of life; it teaches that charity which rather mourns over than rejoices at the failings of our fellow-mortals; and it reveals to us our own nature, and what is the existence into which we are to pass when this life shall have ended."

Here, then, we have the whole in a nutshell. Let us examine it briefly.

1. *It prevents hypocrisy.* How? We are told, by "enabling us to know the thoughts and purposes, the secret intentions and character of those living around us!"

Now we hazard nothing in saying, this pretense is impious and absurd. It is impious, because Spiritualism presumes to appropriate a prerogative of the Almighty which he gives to no angel, much less to a mortal. "Jehovah searcheth all hearts, and understandeth all the imaginations of the thoughts." (1 Ch. 28 : 6.) "For thou, even thou *only*, knowest the hearts of all the children of men." (1 Kings 8 : 39.) We shall not apologize for quoting the authority of the Bible against that of the Judge: for we hold the former unimpeachable, and we have proved the spirits with whom he communicates to be deceivers. It is absurd, by the fact, that we have in

our keeping the evidence of the grossest hypocrisy practised by some of the notables of Spiritualism *in the prosecution of their business*, which is very disgraceful; and by the fact, that no Spiritualist in the exercise of this pretended power has been known to forestall the evil purposes of wicked men around them. Lavater will help them much better than their spiritual gift of discernment in this particular.

2. *It deters crime.* Let facts already related disprove this allegation. The truth is, Spiritualism itself, as shown by its volumes, is a vast comprehensive system of *sin against God, and crime against man.* The evidence is given.

3. *It reclaims the infidels.* But it has not reclaimed Dr. Hare; it has confirmed him. To say that it convinces of immortality, is nothing to the purpose, because it is acknowledged that the very source of proof upon which Spiritualism rests for its demonstration, has existed from the beginning of the world.

We are told, "it demonstrates the immortality of the soul by an appeal to the senses. Hitherto the appeal has been to abstract reasoning." Now the Judge has given, in quotations from the Bible, a long list of *angels* who are held to be the spirits of dead men, and whose appearances from the beginning down to the end of revelation, are appealed to. The numerous recorded appearances and spiritual manifestations in all ages among the heathen might have also been given. All these were "appeals to the senses," hence it is not true that, "*hitherto*," dependence rests upon abstract reasoning. Revelation is to be accredited with all the reliable proof that flowed from this source, long before the Judge existed; and it is therefore simply ridiculous for modern Spiritualists to set up a claim to which, by their own showing, they are not enti-

tled, even were their "familiars" truthful spirits. Mr. Capron assures us that the stolid atheist can get his views endorsed by spirits, "and good ones too," as readily as the most devout religionist. If this be so, he may be assured of *annihilation* as the ultimate destiny of the soul. What, then, becomes of the "demonstration"?

4. *It proves the immortality of the soul.* How can it prove that which has ever been proved, or how can it lay claims to demonstrate that which has been demonstrated in every age, by better arguments of the same sort they boast of?

Paul says: "Our Saviour Jesus Christ, *hath brought life and immortality to light through the Gospel.*" (2 Tim. 1 : 10.) And this *Gospel* was preached or proclaimed by the immortal Son of God *unto Abraham;* and hence, by an appeal to his senses and his reason, immortality was demonstrated by the Author of it. Hence Christ is the demonstrator, and not lying spirits. The world is no wiser now on that subject than it was before the fathers of our authors were born.

5. *It recognizes one God, and man's responsibility to him.*" Most wonderful! Is this also claimed as an *original* idea of the spirits, incorporated in the new religion? Does Spiritualism demand respect and merit because it does not worship idols of wood and stone, or because it is not a system of Polytheism? We, however, dispute this claim. The Judge, and other gentlemen who are the pillars of the fabric, must prove recreant to the spirits if they believe in a *personal* God.

These "immortal advisers" sturdily denounce that, and say that God is a *principle!* Nay, they go farther. They say that every human soul is *a part of God himself*, and that its only impediment to the exertion of the Divine attributes, is its present relations to matter! This doctrine was taught by the Devil in the garden of Eden.

With him the spirits agree, therefore, and as he "was a liar from the beginning," we must infer that they are of his clan, and the system they teach is *pantheism!*

6. *It enforces the great law of the Creator by inducements* HITHERTO *unknown to man!*

We deny this allegation in every syllable of its utterance, and affirm there is not a shadow of proof for it in all the writings of Spiritualists.

7. *It heals the sick.* Why not prove this by going to our hospitals and restoring the unfortunate sufferers to health and its comforts?

Our Spiritualists are reduced to this dilemma: If they are, as they claim, preëminently imbued with brotherly love and high benevolence, and if they are possessed of the power to heal the sick, then by the very terms of the claim, they are bound at least to make a formal trial in every hospital of our city, or stand convicted of imposture.

8. *It gives sight to the blind, and cures the lame.* We are told there are hundreds and thousands who have witnessed these wonders, and the Judge puts this sentence in italics: *every man who pleases can behold them for himself.* Now, it has not only been our pleasure but our anxious effort to test this claim; but in vain. We have relatives and friends blind and lame, and desire above all things to have our Spiritualists try their power; but they are *afraid to undertake.* If every man who pleases can behold these things, nothing could be more beneficial to the cause, than an agreement between its friends and skeptics upon a visit to our asylums. The thing is needed for the immense good that will follow to all parties concerned, without detriment to any, unless the experiment might happen to fail. Will a response come to this call, adopting a *test* of some value? Come, gentlemen, we are ready. Let there be no shuffling.

Here are our unfortunates who would be glad of relief; here are multitudes who would be thankful for the demonstration, and would well appreciate the argument. What say you? Is not the proposition fair?

9. *It reveals—what is the existence into which we pass when this life shall have ended.* The Judge says: "I have known this attempted by many divines, but I never knew any two of them to agree in their description. Whereas, in these revelations, there is no discrepancy on this point." Indeed! How comes it, then, that Dr. Hare's "convocation of spirits" ratifying his spirit father's description, "that the spheres are concentric with the earth," and "more than one hundred thousand miles below the moon," is contradicted by the Judge's spirits, who consign the departed to different *planets?* Is there no discrepancy here? How is it, that Monsieur Cahagnet's ecstatic somnambulists make the wicked in the second sphere, all comparatively happy, notwithstanding their degradation, while the Judge himself describes the wretchedness of their condition as he saw them, on the black sand-plain? No discrepancy here? How is it about the "saw-mill" and the "drink of buttermilk"? O Infatuation! what hast thou done? As to the *descriptions* given by clergymen, they are taken from the Bible, which does not describe but by symbols designed to convey the idea of indescribable happiness. Hence they can not differ so long as they insist upon this idea, any more than astronomers differ in their descriptions of Saturn and Jupiter.

Perhaps we may be charged with the same dishonesty set down to the account of Bishop Hopkins. Of him he says, p. 9:

"I do not learn that in reading extracts from my book he departed from the practice of his calling, namely, that of drawing particular passages from their context,

and thus giving them a very different meaning from the true one—a practice which I do not hold very high either in law or Gospel, and which I have often seen excite the smiles of contempt among the intelligent minds in church."

We have given paragraph after paragraph, and are really sorry that our space would allow of no more. There is enough, however, of text and context, we hope, to satisfy any reasonable man, that we have practised no unfairness in our quotations, while at the same time we pronounce the insinuation of the Judge against ministers of the Gospel, an unmitigated *slander*, of which, considering his profession, he ought not to have been guilty.

The last list of the "advantages" of Spiritualism we take from Davis's "Penetralia," p. 209:

"Does Spiritualism have this ('practical benefit') effect on humanity?

"Yes; Spiritualism, in addition to its scientific benefits, has brought to light many important religious truths, among which are the following:

"1. It proves that man is an organized substantial spirit.

"2. It proves that his organized spirit is immortal.

"3. It proves that his immortality consists of an infinite series of social, moral, and intellectual progressions.

"4. It proves that all spirits advance from lower to higher degrees of existence.

"5. It proves that this world is not a providentially probationary 'vale of tears'—that it is not a fleeting show, for man's illusion given—but that it is the *beginning* of his eternal and more blessed career.

"6. It proves that the popular doctrine of 'total depravity' is false; that mankind, as well as all nature, is progressive, ascending from every kind and shade of imperfection.

"7. It proves that the popular doctrine of 'hell punishments' is false; that instead, each individual is obliged,

by a law of his own being, to work out, either in this life or the next, his own salvation from error and all manner of sinfulness. No vicarious atonement, because punishment or pain is the legitimate and inevitable result of transgression.

"These are a few of the prominent 'practical benefits' of Spiritualism. How unspeakably superior is *all this* to modern theology! Modern theology *can not* prove the immortality of the soul; nor can it demonstrate any thing to the satisfaction of intelligent minds, except this—that it originated in the East, in the darkest recesses of tradition and superstition, and that, in its present form, it has proved itself quite *incapable* of blessing and harmonizing mankind."

The *first* thing here said to be proved is an absurdity: "Man is an organized substantial spirit"! There never was such a man upon the face of the earth. Man is composed of an organized *body* and a rational *soul*, both equally real subsistences.

The *second* thing said to be proved is that "his organized spirit is immortal." There never was such a spirit on the earth. *Attributes* are not *organs*, and hence there is no immortality to a thing that never existed.

The *third* thing is more ridiculous. Immortality consists of an infinite series of social, moral, and intellectual progressions. *Mortality*, then, must be a *finite* series of the same sort!

The *fourth* loses nothing in the way of absurdity: "All spirits advance from lower to higher degrees of existence." We can understand that there are different grades of excellence *in* existence, but the *fact* of existence can admit of no degrees. Hence there is no proof in the case.

The *fifth* proposition is contradicted, *first*, by the fact that nobody ever has said the world was any such place as described, nor given for any such purpose as hinted at;

and *second*, by the spirits themselves, who affirm the pre-existence of souls. Hence the world is not proved "the *beginning* of his eternal and more blessed career."

The *sixth* proposition is contradicted by all the world in general, and by this author in particular, whose various productions are so many "manifestations" of "total depravity" as to his reason and his reasoning.

The *seventh* proposition is *contradicted* by spirits, in all its particulars, as well as affirmed. Hence nothing is proved. Besides, it is a slap in the face of truth, brought to our understandings and our hearts by the Bible, which the author, it would seem, thinks it an important part of his mission to vilify and cry down.

Such are the "prominent practical benefits" of Spiritualism. They are fair to look upon, like the apples of Sodom, but when they are examined they contain nothing but dust and gas. These are offered us as spiritual food, while the author last named does his best (and that is poorly done) to degrade the Bible, pour out his contempt upon its doctrines, burlesque "modern theology," and in his ignorance and wickedness revile the min istry of reconciliation. Now as many media put out their "tins," like other professional gentlemen, we suggest that *his* be garnished with this most pathetic stanza, and surrounded by a border of amaranthine flowers and spiritual fruit:

"Who killed Cock Robin?
I, said the sparrow,
With my bow and arrow;
I killed Cock Robin."

We have given but a sample of the evils already realized in the march of Spiritualism. We have not given any of the family broils occasioned, such as results from spirits assuring a father that *one* of his children was not

his, and other such things. We have said little of the thousands demented and otherwise ruined by this wretched business; but we have shown enough to nullify the pretensions made to great personal benefit.

Contrast the miserable "advantages," as above given, with the tribulation and anguish consequent upon our rebutting facts, and we think it will be apparent to every reader, divesting himself of prejudice, that the former by no means furnish adequate evidence in favor of the claims of the system. So far from this, they are quite compatible with our explanation referring the whole to infernal agency. And when we take into the count the admissions of Spiritualists already noticed, it is perfectly demonstrable that a very large balance of probabilities are on our side of the question, while of course they have nothing of *certainty* to boast of, in a matter where certainty is most needed.

We say the manifestations of this movement are all the work of bad spirits—lying, deceiving spirits. We say this is beyond any reasonable doubt, and our opponents can not successfully deny it. We have proved it to be a fact, and they can not disprove what we have thus established. They may answer and argue, but after they have done so to their hearts' content, they can never invalidate the proof of our position.

But Governor Tallmadge says, in his letter to Hon. Mr. Simmons: "Many persons, unable to resist the evidence of the spiritual source of these communications, are finally compelled to admit them, and, as a last resort, charge them as emanating from *evil* spirits. I consider this as giving up the controversy. There *may* be communications from evil spirits; but that does not conflict with the communications which bear internal evidence of coming from the 'spirits of just men made perfect.'"

This is an extraordinary paragraph. What is the controversy? That these manifestations come from our *departed friends*. They who deny this proposition, surely, can not be said to yield the controversy by referring the phenomena to evil spirits; because such exist, and it is admitted such do communicate, and that they are able to deceive, and do deceive. Now we simply "try the spirits" by the *tout ensemble* of the whole matter. We have given a THREE-FOLD TEST, by which it may be tried by others: our own experience, the internal evidence of spirit literature, and the Bible. Mr. Tallmadge says, (Appendix to vol. i. of *Spiritualism*, pp. 440, 461:)

"I have always maintained, and still maintain, that these 'spirit manifestations' go to *confirm the great and leading doctrines of Christianity*. If they *differ* in any respect from the particular tenets of the denomination to which this writer belongs, it is *no greater* difference than that which he will hear from the pulpits of other denominations every Sunday of his life! And still, all denominations maintain the great and leading doctrines of Christianity, and all go to the Bible to establish the particular tenets which constitute the discrepancies between each other.

"Those who have known me best and longest know that I have always maintained the great truths of the Bible, as the *anchor of our hope; that skepticism has never darkened my mental vision;* that I have contributed as much as any one, according to my ability, in the circulation of the Bible, and in the building and establishment of churches to propagate the truth of its doctrines. I have seen nothing in these 'spiritual manifestations' to change my opinions, but much to confirm them. And still, by a total perversion of what I have said, I am graciously charged as authority for 'rank blasphemy.' I bow with deep humility to the over-righteousness of this *incognito* of the *Intelligencer*, and confess with shame that,

with all my efforts to live up to the doctrines of the Bible which he and I profess, I have come so far short of the requirements of that sacred volume. From the apparent sanctity which he has thrown around himself, I feel that I am following him in his career of righteousness, as Iulus followed Æneus from the flames of Troy, *haud passibus æquis*. But I am not as one without hope. From my investigation of Spiritualism I am getting the fundamental truths of the Bible reäffirmed."

This letter was written May, 1853. We have proved that the spirits teach the most revolting doctrines to Prof. Hare, who has long been in the sea of infidelity, swimming at the bottom. We have proved that the spirits teach the principal parts of the same system of infidelity to Judge Edmonds and Dr. Dexter, though in a less revolting way, because they have previously, at least, respected Christianity. We now prove that they *affirm the fundamental truths of the Bible* to a gentleman whose mental vision was never darkened by skepticism, and to whom the Bible has been the anchor of his hope! What are we to make of this? Here we have verified the assertion of Mr. Capron, previously quoted, that *the most confirmed atheist can get his views sanctioned by spirits, as readily as the most devout believer in any of the thousand forms in which popular theology has clothed the Author of nature!*

Thus we see that the spirits conform themselves to the likes and dislikes of men on the matter of religion; and thus, in this stratagem, confirm our previous remarks upon their character, and demonstrate themselves to be the agents of the devil, whose object it is to ruin the souls of men.

If, however, the spirits do not succeed in their confirmation of the Bible to the Governor better than in the following instance, they will give very unfortunate evidence

of their alliance with a certain Biblical expositor, who came to Christ with his pious cant confirming the truth of the Bible.

In a recent volume called the "Spiritual Reasoner," by Dr. Lewis, we have at first sight a circle, bearing the appearance of a *Bible-class*, with whom the *spirit of John Locke* statedly met, and at each session directed them to read a portion of the Bible, and then he would *explain* and apply. This we thought would be very interesting, but when we read a little way on, O shade of John Locke! how we did execrate the villainous spirit that so abused thy venerable name.

We here present specimens of spirit confirmation of the Bible.

"FEB. 1, 1851. Locke spelled, 'Read John, 11th chapter and 26th verse: "And whosoever liveth and believeth in me, shall never die. Believeth thou this?"'

"*Q.* Is it the body only that dies?

"*A.* Yes; and spelled, 'And this will have its exceptions. Read Matthew, 16th chapter, 27th and 28th verses;' and continued, 'there are some of this generation, who will never die, even their bodies; and there are those who are called dead in trespasses and sins, who can not be made alive, or, in other words, are not redeemed on the earth.'" !!! (*Spiritual Reasoner*, p. 31.)

"FEB. 12. We were directed to read the 8th chapter of John, 26th verse: 'I have many things to say and judge of you, but he that sent me is true; and I speak to the world those things which I have heard of him.'

"Told us he wished to convey to us by this a sense of his watchful care and guardianship over our conduct and actions, both at present and in the future. Spelled out, 'God judges of good deeds as well as bad.' Also he wished to show to us, that his mission to us and the world was from God, and to instruct us as *he* had heard or been instructed. He then gave us the 2d chapter of Romans, 2d verse: 'But we are sure that the judgment of God is

according to truth against them which commit such things;' and closed by giving the 2d chapter of Hebrew to read, desiring us to notice particularly the 13th to 18th verses. After reading it, we asked what was meant by the word devil therein spoken of. He spelled out: '*A term used to represent sin.*'" !! (*Idem*, p. 42.)

"FEB. 15. Locke gave this evening the 3d chapter of John, 6th and 7th verses: '6. That which is born of the flesh is flesh, and that which is born of the spirit is spirit. 7. Marvel not that I said unto thee, ye must be born again.'

"*Explanation.* Being born of the flesh means being born of sin. Spelled, 'It is natural for man to sin.' Being born of the spirit, he spelled, 'All your minds and affections are changed when spiritually born.'

"*Q.* Can the new birth take place before we leave the body?

"*A.* Yes.

"*Q.* Will it take place with all after they leave the body?

"*A.* Yes.

"*Q.* Does the death of the body constitute a new birth with all?

"*A.* Yes. And spelled, 'But some fall into lower spheres than others.'

"*Q.* Does man always know when he experiences the new birth?

"*A.* No." (*Idem*, p. 43.)

"MARCH 12. Locke gave 1 Timothy, 4th chapter, 1st, 2d, 6th, 8th, 10th, 12th, 15th, and 16th verses: '1. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils: 2. Speaking lies in hypocrisy; having their consciences seared with a hot iron. 6. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. 8. For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. 10. For therefore we both labor and suffer

reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe. 11. These things command and teach. 12. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. 15. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. 16. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this, thou shalt both save thyself, and them that hear thee.'

"A SPECIAL EXHORTATION TO ALL PRESENT." (*Idem*, p. 63.)

Pity they did not take the hint!

"JULY 16. We asked Locke to instruct us concerning the redemption, as we have never had any direct teaching from him on this subject. He spelled: 'You are unable to comprehend teaching on that subject at present.' We told him we had seen communications from other spirits, teaching the redemption of both soul and body, plain and direct. He spelled in reply, 'The spirits who gave those communications saw it as they gave it. You cannot see the true meaning, neither could the spirits who gave them. They gave it as they received it. Does Gardner understand all the communications given through him? Can a child, with all its purity, understand algebra?'" (*Idem*, p. 107.)

This is strange teaching for Locke!

"AUG. 22, 1852. The spirits taught us to-day, (while speaking of the new or second birth referred to by the Saviour in his conversation with Nicodemus, as recorded in the 3d chapter of John,) that no person had ever experienced it except Enoch, Elijah, and Jesus Christ. We asked if they would explain to us what it consisted in, in a few words. They answered, 'Yes,' and spelled, 'Living faith.' And in answer to questions, said that a person having this living faith was spiritually born, and could not experience death and corruption. (!!!)

"We inquired concerning the hell spoken of in the Bible, and Locke spelled, 'Christ passed through all the hells, while partaking of our nature before his crucifixion and redemption;' said he commenced passing through them at twelve years of age. We replied, that according to the general belief of the world there was but one hell. In answer he spelled, 'The hells are as vast as the heavens. You have passed through some of them; as soon as you become wholly devoted to God you have passed the whole of the hells.' We asked if it could be possible for man to pass through all while in the body. He spelled in reply, 'Man can become so perfect that the last hell can be passed by throwing off the natural body while on the earth.'" (*Idem.*, p. 169, 170.)

"MARCH 13, 1852. Locke now introduced another spirit, by giving us notice, that he was about to do so, by spelling the name. 'Nott' was spelled; said it was Dr. Nott, formerly of Union College. The Dr. conversed with us upon the deep responsibility of his station while in the body; and then Locke introduced Robert Burns, the poet, in the same way." !!! (*Idem*, p. 135.)

But the Doctor is not out of the body yet, nor out of Union College!

Such are the Biblical lessons given by spirits. That they are *perversions* of truth, we need hardly say. And if the doctrine of salvation from the "damnation of hell" by the atonement of Christ, can be abstracted from the saving faith of the Gospel, which anchors the soul on him as "the Lamb of God that taketh away the sin of the world," Satan and all his angels will gladly falsify the Bible to any extent, and with "all deceivableness of unrighteousness" will turn expositors of the word of God. "Another gospel," will answer his purpose just as well as no Gospel at all. This is evident from the folly of the inferential discourse of the author of the book last quoted. Speaking of such expositions, and spirit directions to scriptural passages, most absurdly appropriated to the cause of

Spiritualism, he says: "If they were given by evil, or the devil, he did not falter or tire in proclaiming truth, from first to last. If they do not carry the evidence of truth, and an emanation from heaven, on the face of them, then we confess we can not understand what is truthful, or what is heavenly." The last sentence is very probable.

No part of the system is more vulnerable than that on which our Spiritualists seem most to rely. The miserable puerilities and imbecility of its literature, attributed to the intellects of Swedenborg, Bacon, Locke, Franklin, Webster, Calhoun, and others of that stamp, are covered with unbounded absurdity. It can be answered in no other way, but by satire, and in itself is entitled to nothing higher than an outpouring of ridicule from an indignant world. Our own communications speak for themselves. All that we have seen, are no better; therefore we repeat, that our three-fold test, beyond the power of a successful denial, proves modern Spiritualism to be the offspring of evil spirits, beguiling and deceiving men by infernal acts, for the purpose of leading souls to remediless ruin. There is no way of escaping this conclusion, either by sophistry or sound logic. We really do not see how the leaders of this movement can help laughing out in each other's faces, at these miserable pretensions. If old Iamblichus took it to be an evidence of the divinity of his "Spiritualism," that it "made a stupid man speak wisely," can we take it to be an evidence of the same high origin, that our "Spiritualism" makes wise men speak stupidly? Alas! for our preposterous age of "progression!"

CHAPTER VII.

"Produce your cause, saith the Lord;
Bring forth your strong reasons, saith the King of Jacob.
Let them bring them forth, and show us what shall happen;
Let them show the former things, what they be,
That we may consider them, and know the latter end of them
Or declare us things for to come.
Show the things that are to come hereafter,
That we may know that ye are gods:
Yea, do good, or do evil,
That we may be dismayed, and behold it together.
Behold, ye are of nothing,
And your work of naught:
An abomination is he that chooseth you."—Isaiah 41: 21-24.

THIRD TEST OF SPIRITUALISM.

THE BIBLE.

The Bible the best Test—Fulfilled Prophecy—Nineveh—Babylon—Tyre—Spiritualistic Prophecies—The Antediluvian Man—Mistaken Predictions The Loss of the Steamer *Pacific*—Prediction respecting the *Ericsson*—The Way of explaining Failures—Miracles—Spiritualist Miracles—An Estimation of them—Lack of Mother-wit—Spirit Cures—Testimony of Tertullian—Origin of Heathen Oracles—Imitations of God's Method—Urim and Thummim—Ancient Spiritualism condemned—Reason for it—Unfair Dealing with the Bible—Angels not *departed* Spirits—Explanation of Rev. 22: 8, 9—The Bible against modern Spiritualism.

We are well aware of the fact that the Bible is the butt of ridicule for the witlings of this enlightened age, and that our Spiritualists proudly place before it the authority of their "immortal advisers." We have prov-

ed, what they do not deny, that by communicating spirits they are liable to gross deception. It can not therefore be supposed that we should respect their sentiments of our standard of truth, in the face of their own sweeping admissions. Their objections are old and stale, without even the merit of new combinations; and often ridiculously feeble, because they are founded on *ignorance* and not on *knowledge:* and therefore can never invalidate that which has been proved to be true.

Hence it would be quite needless for us to go into a formal defense of the Scriptures, but we mean to produce facts to show that the Bible is the best TEST by which the pretensions of this so-called "new religion" can be tried.

We take the subject of fulfilled prophecy to prove that the long lapse of time between the predictions we select, and their fulfillment, in both of which particular answers to particular, absolutely thrusts upon us such a high degree of evidence of divine origin, that the wonders of modern Spiritualism do not deserve to be mentioned with them in the same century.

It will not be disputed that the Old Testament, as we have it, was in existence some 300 years before Christ, for it was then translated into Greek, and was noticed by several historians on account of the story of the translators' cells. It can not therefore be disputed, that the prophecies we shall mention were at that time within the Bible just as we find them recorded.

The prophet Nahum flourished about 400 years before this translation was made, and uttered this prophecy respecting the ancient and magnificent city of *Nineveh*, remarkable for the *particulars* brought to notice.

"The burden of NINEVEH. With an overrunning flood he will make an utter end of the place thereof, and

darkness shall pursue his enemies—affliction shall not rise up the second time: for while folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry." Nah. 1 : 8, 10; 2 : 6.

One hundred years afterwards, Zephaniah lived and prophecied against Nineveh thus:

"He will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation, and dry like a wilderness, and the flock shall lie down in the midst of her, all the beasts of the nation: both the cormorant and the bittern shall lodge in the upper lintels of it, their voice shall sing in the windows; desolation shall be in the thresholds: for he shall uncover the cedar work. This is the rejoicing city that dwelt carelessly, that said in her heart, I am, and there is none beside me; how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss, and wag his hand." (Chap. 2 : 13–15.)

When these prophecies were uttered, Nineveh had been for a very long time a great city. Eight hundred years before Christ, Jonah described it as "an exceeding great city of three days' journey;" that is, it took three days to go around it. Agreeably to this, Diodorus Siculus, a heathen historian, declares this city to have been *sixty* miles in circumference; surrounded by walls *one hundred* feet high; and so *broad* on the top that three chariots might drive abreast on them; having *fifteen hundred* towers, each *two hundred* feet high, placed equidistant on these walls!

Nothing was more unlikely than the destruction of this wondrous city at the date of either prophecy, yet how minutely is it described! among other particulars the following deserve special notice:

1. An *overrunning flood* should be the means of its captivity.

2. At the time, its *inhabitants should be drunk.*

3. Its *palace* (which the conqueror was ever desirous of sparing) should be *molten!*

4. *Desolation* should be its portion for ever.

Diodorus Siculus, wholly ignorant of the prediction, describes the destruction of Nineveh in *all of these particulars:* and he is confirmed by Herodotus, Strabo, Tacitus, Pliny, and others. The destruction was so total, and the desolation so complete, that the place where it was situated was unknown until modern times, in which antiquarians have made their discoveries among the ruins of ages. This prophecy was accomplished at least *one hundred and fifteen* years after its utterance by Nahum.

2. In declaring the fate of another nation, which should be accomplished in a manner the *reverse* of that we have just noticed, the Bible vindicates its own claims.

Great *Babylon*, which Herodotus says had one hundred gates of solid brass, and walls thirty-five feet high, and thick enough for six chariots to go abreast on them, this mighty city, the glory of the world, was foredoomed by the mouth of prophecy. The *particulars* are very remarkable.

1. *The nations that should take the city were designated*, though *hardly then in existence!*

2. *The name of the commander who was to head the armies of invasion was given one hundred years before he was born!*

3. *The very time when it should be taken.*

4. *The manner of its capture*—that it should be taken by surprise during the hilarity of a feast—not, like Nineveh, by an *overrunning* flood, but by the *drying up* of the river!

5. That it should be *utterly destroyed.*

Only think of this combination of circumstances, and

consider the improbability of the fulfillment of the predictions concerning that city. The nations which should take it, are specified in Isa. 21 : 2; Jer. 51 : 11. The name of the commander is given in Isa. 44 : 28; 45 : 1. The time is specified in Jer. 25 : 11, 12. The method of surprise, by the river being turned from its course, in whose bed the besieging armies marched, is mentioned in Isa. 44 : 27; Jer. 1 : 24–38; 51 : 30–36. The utter destruction is detailed in Is. 13 : 19; 14 : 22, 23; Jer. 50 : 13–40.

Isaiah prophesied *one hundred years* before Jeremiah, when Persia was just beginning to be. Jeremiah prophesied about *sixty* years before Babylon was subdued, and at a time when Nebuchadnezzar had greatly enlarged and strengthened it. Its walls were among the wonders of the world, and in and around it men gathered the mightiest works ever achieved by man. While in the strength of its power, in the glory of its mighty dominion, and in the heart of a country the very last on earth to be thought of as a desolation, rivalling in luxuriance and beauty the best description of any of the "spheres" given by our Spiritualists, one hundred and sixty years before an enemy had peeped, prophecy pronounced the fearful doom of Babylon.

The historical confirmation of the aforesaid predictions is accurately given by the heathen historians Herodotus and Xenophon, who were ignorant of them, the former of whom lived two hundred and fifty, the latter three hundred and fifty years after Isaiah.

3. The Bible further demonstrates its own divine origin by predicting the fate of another mighty city, whose glory should be reduced to a nonentity not, as in the former cases, but by merely *sinking into insignificance*, when

position and circumstances apparently made such an event the most unlikely that could happen.

When Ezekiel wrote, the ancient city of TYRE was rejoicing in the greatest commercial prosperity. The voice of prophecy, for her sin, pronounced her doom, in Isa. 23 : 9; Ezekiel 27 : 32; 28 : 1–20.

The particulars of the prophecies, remarkably answer to the particulars of the fulfillment. The most singular events in history are found in the manner in which the siege of Tyre was managed by Alexander the Great. The city was on an island half a mile from the shore, surrounded by a wall one hundred and fifty feet high. Out of the ruins of old Tyre, demolished two hundred and forty years before, Alexander constructed a mound from the continent to the island, but he failed. The storm destroyed it, and its ruins remained buried in the water. This favored his renewed efforts: the rubbish was all gathered, and the *soil* scraped up, and heaped upon the former material. Now read Ezek. 26 : 4, 12, 21.

When Tyre was taken, it was *fired*. Fifteen thousand took to their ships, multitudes were slain, and thirty thousand sold into slavery. Now read these facts predicted years and years before their occurrence, in the Scriptures. One hundred and twenty-five years before the destruction of old Tyre, Isaiah pronounced the doom which included the new city; and its very occupancy by fishermen, where they *spread their nets*, as in modern times seen by travellers, is graphically portrayed by Ezekiel!

We might go on with the relations of prophecy and and its fulfillment, respecting Egypt and other nations, all going to prove that such lapses of centuries between the predicted and the fulfilled, demonstrate as with the voice of God, that the Bible came from him as its inspiring Author.

Now our rapping spiritualistic media are prurient to be accredited as missionaries from God, and in evidence of the fact, utter predictions in an abnormal state, and boldly place them by the side of the Biblical prophecies, solemnly declaring themselves innocent of any co-mental agency in originating them. They ask us to accept them as *proof* of the divine mission of their "immortal advisers."

We can not consent to degrade the word of God by any unworthy comparison, hence, before we can comply, we must see whether these predictions, in the matter and manner of their fulfillment, in any degree justify the high claims set up. We can not, indeed, ask for a fulfillment that leaps over many years, and by its historical verifications proves that their mission is from God; but we have a right to look for an accurate fulfillment at the time or times specified by the spirits, and the *particulars* in a prediction must correspond with *facts* in its fulfillment, so palpably above human agency to produce, that the circumstances shall compel belief. If this condition, obviously necessary, is not complied with by the spirits, then, surely, it must be evident that every attempt at prophecy is an attempt at imposition, and by the failure of the proffered test they prove themselves impostors in the service of the devil.

To settle this matter we shall look at some of the spirit predictions. The first we shall mention is one said to have come from the spirit of NAPOLEON, through the medium, Mr. J. F. COLES, the account of which was transmitted to the *Times* by Mr. HOYT, and published in 1854. The reader will please to notice the positiveness of Mr. H. in his prefatory remarks respecting the *identification*.

"PROPHECY OF NAPOLEON, AS GIVEN THROUGH MR. C., AT THE ROOMS OF THE ASSOCIATION, NO. 144 SOUTH-SIXTH STREET, WILLIAMSBURGH, ON THE EVENING OF NOV. 29, 1854.

"In submitting the following to the public, I am most anxious to draw the attention of literary and scientific minds more fully to a class of facts in the phenomena of Spiritualism, which must sooner or later have an important place among the ethics of mind, if nothing further. I am prepared fully to prove that no collusion, no attempt at hoaxing the public in the remotest manner, is possible in this case. Be the prophecy true or false, it came as fully indorsed as I can conceive possible in identification, as from the spirit of Napoleon:

"'A map of Europe lies before me. Premature convulsions have somewhat tended to frustrate the designs of wise and acute minds. You are now moulding the destinies of Europe to their proper proportions. All appears dark excepting the very centre, where light, faint though it be, and not yet well defined, is discerned by the watchmen on the walls. The world at large may not see cause for hope from the faint gleam, yet sage minds rejoice, because it comes where it should come, from the centre, not from the outskirts. Ere three months have passed, dating from this hour, *an assassination of a crowned head will astonish and bewilder the magnates of Europe, and overturn an empire in another quarter. In another quarter, a traitor to his king, but a loyal man to his God and to his fellows, shall turn his strength against his master, and raise the banner of the people.* This shall be some time after the first events of which I have spoken. No more to-night.'

"AZOR HOYT,
"No. 144 South-Sixth street, Williamsburgh."

THE WAY MR. HOYT GETS OUT OF IT.

"*Another Bit of Humbug—Note from Mr. Azor Hoyt.*

"'Under the euphonious heading, 'A Bit of Humbug,'

we found an especial friend of ours placed in an unenviable position before the public, in your Saturday's issue.

"'The cry of humbug has become so highly fashionable, of late, that it is difficult to find any thing in the shape of truth or error which has not been under its aristocratic patronage. The prophecy to which you call attention has been considered so accurately correspondent to the death of the Emperor Nicholas of Russia, that Mr. Coles has claimed an ovation as a true prophet.

"'There is, however, a prophecy in your columns referring to Louis Napoleon's demise, which we have since been informed, by a spirit purporting to be Napoleon I., is not to be relied on, as he denies the authenticity.

"'With the verity of these communications we have little to do. They were published antecedent to the events to which they referred. If they were interesting to the public, well and good; if not, we've done our best for their edification, as it regards our 'mysteries,' and we can't help their want of appreciation.

"'A. Hoyt.'

"This is Mr. Hoyt's response to our exposures of the utter falsity of the predictions which he was the means of obtaining from the other world, through the alleged medium of a spirit. We quoted the prediction as sent to us by Mr. Hoyt, made Nov. 29, 1854, in which the spirit of Napoleon was represented as having said, through a Mr. Coles, that within three months from that time

"'An *assassination* of a crowned head will astonish and bewilder the magnates of Europe, and overturn an empire in another quarter. In another quarter, a traitor to his king, but a loyal man to his God and to his fellows, shall turn his strength against his master, and raise the banner of the people.'

"And Mr. Hoyt thinks that this prediction was fulfilled by the peaceful death of the Emperor Nicholas, more than a year after the time fixed, and without any overturn of an empire, or any other commotion whatever.

"Mr. Hoyt confesses that these alleged spiritual revelations are intended for no other purpose than to amuse the public. With their truth, he says, very coolly, 'We have little to do.' If all the apostles of this new

absurdity would be equally frank, fewer people would be deluded by their pretensions. The object of our alluding to the matter at all has been fully attained, in the acknowledgment it has elicited from Mr. Hoyt, that the whole thing is a swindle, designed simply to entertain the public." (*N. Y. Times*, May 7, 1856.)

Every portion of this is now proved to be untrue; yet the writer declared himself able to prove that there could have been no imposition, and that in his judgment there could have been on greater evidence of personal identity given. Take another instance.

A spirit in 1852 revealed himself through M. L. Arnold, of Poughkeepsie, as "GOD'S HIGH AND HOLY SPIRIT, JESUS CHRIST, FORMERLY OF NAZARETH"! This false Christ has communicated several volumes. In one of them, termed "The History of the Origin of All Things," we have this precious piece of information:

"The man of the antediluvian world was a very different being from the present man. He was larger, stronger, and more sensual. He was also six-fingered and six-toed, and bull-necked. He had a tail, and it was the apparition of beings of the antediluvian birth that caused the popular notion of the appearance of evil spirits with tails. He also had horns, short and straight, proceeding from his forehead." (p. 97.)

"Were it necessary I would confirm the truth of this revelation by miracles, such as raising the dead or healing the sick. *But the time has not yet come for these. When the time comes it shall be done, and through this medium first!*" (p. 75.)

This absurdity, blasphemously attributed to Christ, is to be proved a true revelation when the time comes! This *prophecy* of future miracles will be borne in mind.

We only give Satan his due, however, when we

acknowledge his ingenious contrivance to get rid of the devilish *tail* and the *horns* with which his personage has been associated for ages. This scrap of evidence is good for proof of the source whence the spirit, last referred to, came.

The following is an ugly "manifestation" as to the way in which our modern prophecies are fulfilled:

"MESSRS. EDITORS: Please do me the favor to publish this: On my arrival in this city, a week since, from France and England, I was surprised to learn that a report was current that I had departed this life some time ago; also that my spirit had rapped out messages, and otherwise manifested itself, some seven or eight mediums in this city, and as many elsewhere, having held intercourse with my departed soul. According to one oracle I had fought a duel and got winged; by another account I had committed *felo de se*, although it seems that *I'm a 'fellow' yet, d'ye see.* One said I died in Germany; another in France; and still another, between Dover and Dieppe, France or England. But sir, to quote from Webster, *non verbatim*, 'I ain't dead yet.'

"PASCHAL RANDOLPH."

(*Spiritual Tel.*, No. 178.)

The spirit announcement that Dr. Kane and his party, of the Arctic expedition, were all dead, was quite premature, for they returned to prove that there are *lying spirits* abroad in these days of telegraphic wonders. This was unfortunate, and something must be done to mend the matter. Accordingly, a long time after the Pacific was due at our port, we were informed that before she left her wharf in New-York, as the event has proved, for the last time, it was predicted by spirits, on the evening of December 23, 1855, with "peculiar emphasis," "THE STEAMSHIP PACIFIC WILL BE WRECKED, AND ALL ON BOARD WILL PERISH."

This prediction was sent to the editor of the *Spiritual Telegraph*, but, as a matter of prudence, was not then published. It would not do to risk it, as in the case of Dr. Kane. Now, since time has shown what is the fate of the vessel, we have a long statement from Mr. Britton, in the *Telegraph* of the 5th of April, 1856, styled, "Prophecies by the Spirits," containing *various particulars* of the sad disaster, as reported by spirits Faulkner and others who were on board. We are further informed that "since the utterance of the original prophecy respecting the loss of the Pacific, the writer has had at least a dozen interviews with the spirits, through Mrs. Porter, who was the prophetess on this occasion. The editor remarks:

"Similar representations of the loss of the Pacific have recently been given through other channels, but we know of no other instance of a *definite prophecy* on this subject having been made at so early a date as the 23d of December. Spirits from the doomed ship have purported to be present on numerous occasions, and in presence of many witnesses have given curious, interesting, and satisfactory proofs of their identity."

But how are we to get the *particulars* verified? Spirits are said to have given them through those who wish to subserve their own cause. *Both parties* are interested, those "in the form" as well as those dislodged. Now, since there are *lying spirits* both in and out of the form, how can we ascertain the truth of the particulars as here given, avowedly from Mrs. P., entranced by the spirit of the purser of the ill-fated steamer? Here is his inspired communication:

"When six days out, the Pacific struck an iceberg, at 11 o'clock on the evening of Jan. 29, and very soon went

down, stern foremost. As the vessel sank, *three persons* escaped from the wreck and found a temporary resting-place on the ice, but they were subsequently frozen to death. It was further alleged that there were forty-eight passsengers on board—forty males and eight females; that, at the time of the catastrophe, the ship was in latitude 46° north; that the Captain was at fault in taking the course he did, his object being to make a quicker trip than the Persia, which was then on her first voyage. In the course of the evening—the medium being entranced—the heart-rending scene was graphically represented; the general consternation, the wild tumult, and the frantic prayers to God for deliverance, excited intense and solemn emotions in all who were present."

The case stands thus. If the steamer be never heard from, such a prophecy, if truly made, can prove nothing beyond a lucky hit; because the particulars above given can not be verified, and might, with safety to the original oracle, be multipied two-fold.

If the steamer come back, our Spiritualists would only have to say that some mischievous spirit had LIED, as in the case of Dr. Kane and his party, which only proves that there are lying spirits, but can not militate against the facts of communication with the good spirits of our departed friends; so that whether the Pacific return or not, the eyes of our Spiritualists are blinded by the old expedient of the heathen oracles.

If she do not return, the particulars may be multiplied to any extent; there is no body alive to contradict. Should she now return (of which there is left no probability) we should be reminded by the Judge that there is a "class of communications which are INTENDED as deceiving and to mislead!" (*Spiritualism*, vol. i., p. 456.)

We suppose the following to be of this class.

The great feat at prophecy, in the above-named case, *it* seems induced the medium to try her skill again; we

beg pardon, induced the *spirits* to make another attempt.

The *New-York Times* of April 18, 1856, items another prophecy:

"Mrs. Porter, a spiritual medium, has prophesied that the steamer Ericsson, which left this port nearly four months ago, will be burned to the water's edge before the 26th of the present month. Drive a nail there."

The nail was thus drawn by the following paragraph in the same paper of May 1:

"THE SPIRITS AT FAULT.

"Some ten days since it was announced that a spiritual medium had proclaimed that the steamship Ericsson would be destroyed by fire on the 26th of the present month. But the Ericsson arrived yesterday in good condition, in fourteen days from Liverpool."

By the quotation at the head of this chapter it will be seen that God appeals to PROPHECY as the great evidence demonstrative of his word; and Peter shows that for this purpose, it is superior to the evidence derived from Miracles. 2 Pet. 1 : 17–19. After referring to the transfiguration of Christ which he had seen, and to the miraculous voice which he had heard, when he was with him in the mount, he immediately adds: "We have a MORE SURE word of prophecy." That which makes prophecy the more reliable evidence, is the fact, that Satan can not *imitate* it, as he can do in the case of miracles. The original of the words "power," "signs," and "wonders," applied to the *real* miracles of Christ and his Apostles in John 4 : 48, Acts 2 : 19, etc., are also applied to their *imitations*, in Mat. 24 : 24, and 2 Thess. 2 : 9. The latter are not *miracles* in the true sense of that word.

but mere *wonders*, and unaccountable occurrences. The former are so stupendous as to admit of no fair debate; the latter is of an order so low as to admit of debate, and yet so seductive as to possess great power of deception, because real extraordinary operations in nature, which fall within the competency of demoniac power. Hence our Spiritualists may be able by the agency in question to *confound* the minds of the people and seduce them to the belief of their mischievous doctrines; but they can not manage prophecy in this way. This is clear from the attempts already made. And the distinction here proved from the Bible, answering to the facts we give, abundantly establish our point, that the Bible is the real true standard by which we are to test the claims of modern Spiritualism. It was therefore a great mistake when they ventured upon the ground exclusively occupied by the Bible to prove a divine origin.

The experience of the world has led men to accept such miserably bald impostures, as the plainest proof of an intention to deceive. Surely, the *five* instances just given, ought to satisfy such as have been taken with the fascination of Spiritualism, that they have been deluded. Such evidently plain impostures are designed to sustain systems of essential falsehood. Reliance is placed upon the *forgetfulness* and *indifference* of men, who are too busy to look after the fulfillment of these predictions; and thus they escape exposure. Now, when such things occur, why do not the press of the Spiritualists expose them? If honest, can they let such things go without a syllable?

Such glaring inconsistencies make it necessary, that some sort of an apology be forthcoming, to prevent raw recruits from taking alarm and deserting their ranks. Hence they are told that:

"There is another kind of foretelling still, that, namely, which involves their own (spirits) action. For instance, they say on such a day a thing will happen. By this they mean that on that day they will do that thing. Now, with them as with us, a thousand things may happen to prevent their accomplishing their purpose; they may change their minds about it; circumstances may occur to render it inexpedient or unnecessary, etc. Shall we, therefore, withhold all credit from them?" (*Spiritualism*, vol. I., p. 455.)

It is lamentable to think, there are men who can be easily taken by such detestable sophistry as this, from whose common sense in other matters we might expect better things.

Further the MIRACLES of the New Testament as well as the fulfilled predictions of the Old, entitle the Bible to be considered the best TEST to which modern Spiritualism can be brought for trial.

There is a pamphlet of a hundred pages, very popular among the brotherhood, entitled "New Testament 'Miracles' and Modern Miracles," the object of which is to bring discredit upon the former, and by means of the comparisons drawn, to exalt our modern communications to the dignity, credibility, and importance, of the word of God.

1. On the score of evidence. In the beginning of this performance, there is gravely given a list of a hundred witnesses in favor of modern miracles, pitted against the hypothetical authority of the Evangelists and Peter and Paul, respecting whom we have no certain information! To this we have a very plain reply. Our New Testament has stood the scrutiny of eighteen centuries, and its *internal evidence* is a munition of rock, upon which all its previous enemies have never been able to make an impression, notwithstanding more talent, wit, and power were

at their command than a million of such witnesses can boast of, as are presented for the support of our modern miracles; for we have convicted some of the best of them, out of their own mouth, of the most preposterous nonsense.

2. As to the miracles of the New Testament, which infinitely transcend in dignity all our modern wonders, the author of this pamphlet, like his compeers, affects to deride them. But it is quite too late to resort to the exploded arguments of adversaries, long since employed to no purpose. These "modern miracles" are performed by spirits, some of whom confessedly are lying spirits; and their performances by the name of "lying wonders," are expressly spoken of in the New Testament as a method of deception in the latter days, resorted to for the confirmation of error. The false doctrine of the "new religion" for the establishment of which they are wrought, demonstrates the character both of the miracles and of their authors. Moreover they are such as are confessedly performed by demons, are of the same character as those which prevailed throughout the mythologies of the heathen world, and are such as evil demons can do, and would be most likely to do for the execution of their evil purposes.

There is a parallel run in this book between the Miracles of the New Testament and those of the Spiritualists which exhibit at least a prodigious lack of mother-wit. Here is an example.

Acts. 16 : 26. "And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and every one's bands were loosed."

The *Parallel.*

On pages 38, 39 we find the following given to offset the occurrences at Philippi:

"The circle met at 8 o'clock in the evening, at B. S. Benson's house, five ladies and four gentlemen being present. The circle was formed, the lights were removed, and, after singing, Miss L., Miss H., Mrs. A. P. P., mediums present, were perceived to be in the interior state, by their description of things, then transpiring in the room. It was said: 'There is Franklin; there are three others with him; they have boxes under their arms; they place them under the table; they are going to make raps; they say something is wrong; they have gone over in the corner of the room, and are talking together and pointing to the table; they now bring two more boxes; they say they are going to break the table.' The raps, or rather pounding, commenced, and were as if made by a muffled maul, of many pounds' weight, suspended under the table, at first striking so lightly as not to raise the table, but increasing by degrees, until the table was raised from the floor some ten or twelve inches, all four legs of the table being off the floor at once. The table was heard to drop, as if it had fallen some distance, with a tremendous crash. There were no material means used to produce the raps, nor did there exist a possibility of deception, there being no one in the room but those joined in the circle, hand in hand, around the table, not one of whom touched the table at the time. The table was at one time thrown on the lap of a lady present, and thrown off by the same unseen power. All present at times saw lights in different directions around the room, as well as over the table. After some tremendous poundings, which made some of those present fear they would be struck with pieces of the table, it was then spoken by one of the mediums, 'Nothing more to night.'

"Yours, truly, B. S. Benson,
W. W. Laning."

The New Testament miracle, it will be observed, was an *earthquake* by which the servants of God were freed from a prison, into which they had been thrown for liberating a travelling medium from the possession of a "spirit of divination," for whose worthless "communications" her

masters made exorbitant charges; just as is done at the present day among our modern Spiritualists. By means of it, the jailer and his family were brought to seek the know ledge of the way of salvation, and were converted from heathenish notions to the religion of the Lord Jesus Christ; which is exactly the reverse of the effect of our modern wonders; namely, to seduce men from the doctrine of salvation by faith in Christ, to heathenish notions; as we have proved their doctrines to be.

The Parallel was no earthquake; but certain mysterious poundings, until the table was raised from the floor some ten or twelve inches, no one touching it, all four of its legs being off the floor at once; which wonderful phenomena was clearly seen *in the dark*. The object of this was—what was it? An exhibition of such power, as a devil not cast out, possesses! This is a fair sample of the "modern miracles." The contrast is simply ridiculous.

God never did any thing for the communication or confirmation of truth to mortals, but the devil tried to imitate it.

"Ah! indeed!" our Spiritualists will exclaim; "to whom, then, will you attribute the *cures* of the New Testament? Consider the following:

"'At a circle held at Adrian, the first Saturday in July, the spirits wrote: "Seek the lame, the halt, and the infirm, and they shall be healed." I then remarked to J. M. Reynolds: "It can not be done; if that is read, away go the spirits and the cause together, for some one will be presented and not cured." Nevertheless the call was read by my colleague, when Mr. Lyons presented himself, stating that *his leg had been drawn up by rheumatism four years, and was under acute pain at the time.* Without the exercise of my own volition, I was thrown into the spiritual state, and placed before him. I was also made to speak by the power of the spirit. * * * *

*I put my hand on him and he was made whole. He dropped his cane and went away rejoicing, fleet as a boy of sixteen.**" (*Review of Beecher*, p. 66.)

This is a case, dear spiritualistic friends, where the demon simply undid his own work; for if it be true, as in the case of the "woman which had a spirit of infirmity eighteen years, and was bound together, and could in no wise lift up herself," what our Saviour declared to be the fact, that SATAN *had done this*, (Luke 13 : 11–16,) it is no hard matter for him to draw up a man's leg for four years by a rheumatic affection, in order that a *demon*, through a medium, should *cure* it by animal magnetic agency, for a devilish purpose.

We are significantly told that the man upon whom this miracle was performed was "seventy-four years old." We suppose there is a designed hint here that this performance was somewhat like the cure of the man at the beautiful gate of the temple, who was but forty years old. There was, however, this small difference: the Jewish subject had been *lame from his birth*, and was restored in the name and by the power of Christ, and not by the agency of demons.

Moreover, it is *no new thing* for demons to perform small cures, and prescribe for the sick. In this way of old they used to get great credit for themselves, and they now play the same game with our confiding Spiritualists!

It will be seen, from the following quotation, that such things were common in the early ages of the Church. The extract is from Tertullian, by an author on Spiritualism, to prove the fact of "spirit intercourse." It will as well, and a little better, serve our purpose to prove the identity between the agency that Tertullian denounces and defies, and the Spiritualism of the present day.

"* We are informed that Mr. Lyons was seventy-four years old."

Thus Mr. Alfred Cridge informs us, in relation to the heathen gods who were *demons:*

"Between these spirits and their mediums on the one hand, and the Christian prophets on the other, there was generally an *open hostility;* but wherever a trial of powers occurred, the heathen spirit was forced to give way, showing the existence still in the Church of that power conferred by Jesus upon his disciples, to 'cast out devils.' Hence we find Tertullian, in his 'Apology for the Christian Religion,' boldly challenging all heathendom to a trial of the powers of their patron spirits and divinities, who were *accustomed to possess and speak through the bodies of certain men.* 'Hitherto,' says he, 'we have used words; we will now come to a demonstration of the very thing, that your Gentile gods are no one of them greater than another. For a decision of the point, let any one that is judged to be possessed by a devil be brought into open court before your tribunals; when that spirit shall be commanded by a Christian to speak, he shall as truly confess himself a devil there as elsewhere he falsely claims to be a god. Or let one equally be produced who is among you Gentiles judged to be *inspired of God,* who waits at your altars, and is esteemed a sacred person by you; nay, though he be acted by one of your most venerated deities, be it Diana, the heavenly virgin, or *Esculapius, that prescribes your medicines, and who pretends to relieve the dying,* yet these or any others, when they are summoned, *if they dare to lie unto the Christian summoning, and if they do not confess themselves openly to be devils,* then let that reproachful Christian's blood be spilt by you on the spot.'" (*Epit. Spir. Int.*, pp. 34, 35.)

We thank our author for this quotation from Tertullian. It is powerfully plump against his own cause, and knocks the brains out of the best argument Spiritualists have to offer upon the question, "Cui Bono?" It moreover proves our previous reasoning correct, that Satan can afford to heal the body, provided he may thus seduce the soul.

In our judgment we have said enough to prove, to reasonable men, that on the simple score of *superiority* in the matters of prophecy and miracle, the Bible is entitled to be considered the best TEST of the high pretensions we are now considering. And when we add to this, its *inspiration*, its *antiquity*, and its *triumphs*, we have produced reasons enough to warrant the divine direction: "To the law and the testimony, if they speak not according to these, it is because there is no truth in them."

In our estimation of the Bible as the BEST TEST in this matter, we shall be upheld by an inquiry as to the true *origin* of heathen oracles, and other expedients for interrogating the dead. As these are claimed to be the same in *kind* and *intention* with the developments of spirit power in our day, the decisions of the Bible upon the *ancient* must include the *modern* phenomena. Dr. Dexter says:

"We find that a connection with spiritual sources of power and intelligence was claimed by the Gymnosophists of India, the Magi of Persia, the wise men of Egypt, the prophets and diviners of Greece and Rome, the Druidical priests and bards of ancient Gaul and Britain, the Scalds of Scandinavia, etc. We find such a connection evinced in the true prophetic dreams and visions of Mandane, of Cyrus the Great, of Cambyses, of Darius, and others of the ancient Median and Persian kings and nobles. We find it proved by the utterances of the oracles of Butos, of Jupiter Ammon, of Colophon, of Dodona, of Trophonious, and by the sublime prophetic and didactic utterances of the Delphic Pythia, which, as the dictates of the god Apollo, were for ages implicitly followed by kings, armies, and nations. Spiritualism, indeed, forms a fundamental feature of all ancient historical and poetic literature, and the spiritual element of this could not be taken away without essentially marring the structure and consistency of the whole." (*Spiritualism*, vol. i., p. 58.)

Mr. Nevin says:

"The laws of spiritual intercourse, as evolved in these modern phenomena, explain scientifically and positively all the mythology, symbolism, idealism, transcendentalism, mysticism, and spiritualism of the ages. The spiritual history of this planet is yet to be written, and the key to its most perfect illustration will be found in the spiritual phenomena of the present day." (*Spir. Devel.*, p. 3.)

We thus are instructed to believe that all the wonders of heathendom are to be explained by the Spiritualism of the present time, and whatever the Bible says with respect to the former, we repeat must be applied to the latter, which is but the *milk* of the old cocoa-nut.

Now if we show, that ancient heathenish wonders were mischievous *imitations* of the agencies ordained of God among the Israelites, for the discovery of his will to his own people, for their direction in consulting him as Theocrat of the nation, and as God of the Church, and for the process by which the various parts of divine revelation should be gathered for the use of man in all subsequent ages, of course their condemnation is implied; and the declarations made respecting them can be no other than denunciatory; because such imitations must have been made by devilish agency, for the perversion of truth and for the deception of men.

We are told that "God, who at sundry times and in *divers manners*, spake in time past unto the fathers by the prophets, hath, in these last days, spoken to us by his Son." (Heb. 1 : 1.)

There was progression in the delivery of divine revelation. There was at first, naked spirit intercourse, and then various *media* that formed the "divers manners" alluded to, and which were confined to the earlier ages. But in the beginning of the *last* days, the highest revelation was given by GOD'S OWN SON; and it was not fitting, that in *this* matter the work should be left incomplete, and that

progression backwards should be made in the dignity of the media employed for further communication. Hence the last and the sublimest book of the Bible was "spoken unto us" from "his Son;" and because of the *dignity of the* MEDIUM, and of the fullness and completeness of the New Testament, it is said: "If any man shall *add unto these things*, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life." Now the REVELATION OF JESUS CHRIST covers all time, from the date of the beginning of the Gospel dispensation, and therefore to the THINGS spoken of, nothing is to be added; but these things are precisely what our Spiritualists seek to improve by their addenda and their subtrahenda; therefore the curse of Jehovah, pronounced as we have quoted, must fall upon them, if the Bible be true; because their revelations being the old *imitations* revived, are manifest cheats, imposed first upon themselves by devilish agency, and then upon the world.

What, then, are the *originals* of these ancient imitations? Who is the enemy that sowed *tares* among the *wheat* in early times, to corrupt the harvest of truth that should be gathered in subsequent ages?

We present our great fact in the outset, that *the existence of a heathen oracle can not be shown to antedate the death of Joseph in Egypt.* The oldest among the Greeks was that of Dodona, but the most celebrated was the Delphic oracle, which made its first manifestations by a "speaking medium," and sometimes in hexameter *verse*, somewhere about B.C. 1260. Let this be kept in mind.

We read in 2 Sam. 16 : 23, that "the counsel of Ahithophel, which he counselled in those days, was as if a man had inquired at THE ORACLE OF GOD." The original

here means, first, a *word;* second, a *message* divinely sent, (Numbers 23 : 5;) third, the *means* by which that word or communication was made known; and fourth, the *place* where it was uttered. The earliest of these means was "the Urim and Thummim," signifying, according to some, lights and perfections, and according to others, doctrine and judgment. By these, inquiries were made, and *oracular* responses given in an audible voice. What was the substance or shape of these small media, or what was the time when or the person by whom first employed, we know nothing beyond the simple fact of their very early use. In Exodus 28 : 30 it is said: "Thou shalt put into the breast-plate of judgment THE URIM AND THE THUMMIM." See, also, Levit. 8 : 8. The Hebrew article makes it clear that these things were so familiar that they needed no description. "To inquire of the Lord" was the phrase used to designate divine consultation by Urim and Thummim. Compare 1 Sam. 23 : 10 with Numb. 27 : 21. Moses, who uses this phrase in historical description throughout the Pentateuch, uses it in the same way in Gen. 25 : 22, *She went to inquire of the Lord;* and we have the oracular response in the following verse. It is, therefore, a very high probability that these articles were known to the patriarchs in the land of Canaan. When Joseph was subsequently elevated to the viceroyalty of Egypt, and to the presidency of their college of priests, "to teach their senators wisdom," we must infer that he taught them the way of worshipping the true God, and the method of obtaining oracular responses from him. Hence we conclude that the Egyptian image of Sapphire, called *Truth*, suspended from the neck of their high-priest by a golden chain, whenever he attempted to pronounce his decisions, (or he was also chief judge in civil affairs,) was an imitation of the Urim and Thummim of the patriarchs.

At a later period of Hebrew history, these articles in his breast-plate were necessary to put the high-priest into a condition to receive responses, which were given in an AUDIBLE VOICE from between the Cherubim. Besides these, the Hebrews had other means of obtaining *oracular* responses, but the chief *oracle* was the Ephod of the high-priest. This continued to be consulted down to the end of the Jewish polity. Its fame was well known. In imitation of these means of gaining responses from heaven, the heathen of all nations set up various oracles, and invented additional facilities for learning, *from the spirits of the departed*, whatever might be thought of importance for them to know. Intercourse between the Hebrews and other nations had a corrupting tendency. Prone to rebellion, they were easily led to adopt the follies and yield to the delusions which were the base *imitations* of their own sublime mysteries. Therefore they were prohibited all intercourse with *magicians*, *soothsayers*, *diviners*, *wizards*, *charmers*, *astrologers*, *necromancers*, and *sorcerers*, upon whose practices had been pronounced the curse of Jehovah.

"Thou shalt not suffer a *witch* to live." (Exod. 22 : 18.)

"The soul that turneth after such as *have familiar spirits*, and after *wizards*, to go a-whoring after them, I will even set my face against that soul, and will cut him off from among his people." (Lev. 20 : 6.)

"A man, also, or woman, that *hath a familiar spirit*, or that is *a wizard*, shall surely be put to death." (Lev. 20 : 27.)

"There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or *that useth divination*, or an observer of times, or an *enchanter*, or a *witch*, or a *charmer*, or a *consulter* with familiar spirits, or a *wizard*, or a *necromancer*. *For all that do these things*

are an ABOMINATION *unto the Lord;* and because of these abominations, the Lord thy God doth drive them out from before thee." (Deut. 18 : 10–12.)

"Rebellion is as the sin of witchcraft." (1 Sam. 15 : 23.)

What are we to understand by these terms?

A *Witch* is a woman who practises any art of asking counsel of the spirits of the dead.

A *Wizard* is a medium for maintaining intercourse with departed spirits.

A *Necromancer* is a revealer of secrets, or instructions from the spirits of the dead.

An *Enchanter* is one who conjures up the spirits of the dead by cantilations and mysterious formulas.

A *Consulter* with familiar spirits, is one who goes for advice to any one, who is supposed to have the power to call up spirits at will.

The main idea presented in these and kindred appellatives, is that of intercourse with demons and departed spirits for the purpose of learning from them the secrets of the other world, or seeking direction from them in any thing of interest in this.

It does not therefore admit of debate, whether the practices of our modern media are pointed out by the use of these terms. THIS IS CONCEDED. There is now, as heretofore, a variety of media; but the peculiarities which make the differences between them are mere accidents, extraneous to the common purpose of calling up the spirits of departed friends for converse with the living.

The Bible therefore is plainly arrayed against the whole of this business; and every one that confides in it, is called an *abomination to the Lord.* Let this point be kept in view. All media, and all that confide with them, in the business of consulting the dead, are AN ABOMINATION TO THE LORD, and were denounced by him, as worthy of the severest penalties for this wickedness.

The Canaanites were expelled the land for their abominations, that had been accumulating for ages by means of this mischievous intercourse. A large number of texts might be cited to show what great severity was used with those who dared to give currency to the impostures of Satan, by *imitating* the means of God for the communication of his will. All these persons pretended to *have intercourse with the dead*, to receive by their manipulations, *responses from the dead*, and to convey to the inquirer, *communications from his friends in the spirit world.* "Thus, when Aurelius inquired of Apollo in regard to the soul of Plotinus, the god gave response in a poem of nearly a hundred hexameters in his praise, setting forth that he was with Plato and Pythagoras and holy demons." (*Apocatastasis*, p. 139.)

Connected with their oracles, magical statues, tripods, and sacred springs and groves, there were many *physical manifestations;* but not without the use of fascination, enchantment, incantation, divination, magic, etc., upon the part of the media, many of whom appear to have been *females.* "There is not a women here (at Colophon) as at Delphi, but a priest is elected from certain families, and mostly from Miletus, who is *informed only of the name and number of those who come to consult the Oracle.* He then retires into the cavern, and drinking of the secret fountain, though ignorant generally of letters and poetry, he delivers responses, in verse, *to whatever mental questions any one has in his mind.*" (*Idem*, 69.) Here is THE VERY TEST now recommended to be used with spirits through our media.

These all come under the maledictions of God, as devilish arts in *imitation* of the well-known media, originally instituted by him, for the gradual unfolding of his Revelation as we have it in the Bible.

These texts are great annoyances to our Spiritualists,

and their attempts to get rid of them are lame and ludicrous enough. After showing that ancient spirit communion among the heathen led to idolatry, the conclusion is drawn by Mr. Fishbough, on "Familiar Spirits," that on this account alone such intercourse was prohibited. We think we can show, that the *same tendency* now exists. People do not forget the "big image" constructed at High Rock, Lynn, Mass.; and we might cite many *aspirations to the spirits*, in the books of our friends, which looks very much like the idolatrous worship of the heathen; but let that pass.

We assert that the main cause of the heavy denunciations of the Scriptures against all who by any means pretended to hold intercourse with the invisible world, was this: they were *devilish imitations* of the means God originally instituted for the expression of his will, and they have not lost their character in the hands of modern necromancers.

Hence the irrelevancy of such defense as the following sets up:

"We can now perceive clearly why habitual dealings with 'familiar spirits' were *divinely* prohibited in the Mosaic law. It was simply because those spirits, when consulted in those days, were uniformly consulted as petty *divinities*. Had the Jews been permitted they would, undoubtedly, have remained heathens.

"But were the Jews prohibited *unqualifiedly* from holding communications with spirits? I answer emphatically, no; and will proceed to prove that that class of beings called *angels*, with whom their patriarchs and prophets frequently held interviews, were not only spirits, (as they are acknowledged to have been,) but even *human* spirits. But we have room for only a brief summary of the existing proofs of this point. Thus the three angels who visited Abraham, while dwelling upon the plains of Mamre, were expressly called 'men.' (Gen. 18 : 2.)

The supermundane intelligences, who visited Lot previous to the destruction of Sodom, were called both 'angels' and 'men.' (Gen. 19 : 1, 12.) The prophet Zechariah speaks of a celestial apparition which appeared 'among the myrtle trees,' and which he expressly calls both a 'man' and an 'angel,' (Zech. 1 : 8–11 ; 2 : 1–3 ;) and the prophet Daniel applies the same cognomen interchangeably to the celestial visitants who appeared to him on several occasions. The last chapter of 2 Maccabees contains an account of an appearance of the spirit of Jeremiah the prophet to Onias the high-priest, in a form and office belonging only to angels; and much in the same form appeared Moses and Elias to Jesus at the time of his transfiguration. But what is, if possible, still more conclusive upon the point, is the following: after St. John had seen the wonderful visions, and heard the sayings, which are recorded in the Apocalypse, he says that he fell down to worship before the feet of the angel who showed him these things. Then said the angel: 'See thou do it not; for I am thy fellow-servant, AND OF THY BRETHREN THE PROPHETS, and of them which keep the sayings of this book: worship God.' (Rev. 22 : 8, 9.) If, as is here distinctly asserted, this angel was the spirit of one of the old prophets, then there is nothing to exclude the presumption, favored by the nature of things as well as by numerous other passages, that *all* angels are in like manner but the ascended and purified spirits of men, which, as the term 'angel' implies, are sent as *messengers* to this world." (*Fishbough on Familiar Spirits.*)

Appealing both to sacred and profane history, one of our most notable mediums and authors thus writes:

"According to the Biblical history of the Garden of Eden, and the coïncident heathen traditions of a golden age, this intercourse was enjoyed by the first human beings that dwelt upon the earth. Thence it is traceable through the history of Cain and Abel, of Enoch, of Noah, of Abraham, Isaac, and Jacob, of Joseph, of Moses, of Samuel, of Saul, of David, and thence through the long line of the Jewish prophets, seers, priests, and other in-

teriorly minded persons of the same nation. Nay, its light had not died out among the Jews before, and in the days of Jesus, as the vision of Zacharias, the dreams of Joseph, the angel-annunciation to the shepherds concerning the birth of the infant Messiah, etc, fully testify." (*Spiritualism*, vol. ii., pp. 57, 58.)

It is a singular fact that writers in defense of this movement, though denying the plenary inspiration of the Bible, and often denying its facts and doctrines, yet feel the necessity of pressing into their service, for *proof*, every portion of its text that may answer a turn. Unbelievers in the Bible may properly use it, in the "argumentum ad hominem," against their opponents; but then they can not *quote* it in proof of any position of their own. Thus one writer, for instance, in order to *prove* a point, says: "An *angel* took his position at the entrance of the terrestrial Paradise with 'a flaming sword which turned every way to guard the tree of life.' (Gen. 3 : 24;") and in proving another point, holds this language: "In it (self-communion) we hear 'the voice of the Lord God,' as did the FABLED Adam in the cool of the day." (*Divine Illumination*, pp. 10, 57.) If the author believed that Adam was a fable, surely he had no right to quote from the scene in the Garden of Eden in proof of the existence or ministry of angels.

Thus too, in the aforesaid quotation the "Biblical history of the Garden of Eden" is put in the same class with "*coincident* heathen tradition of a golden age." We have met with similar instances in perusing the novel literature of Spiritualism, and feel bound to take exception to this simultaneous *use* and *abuse* of the same authority as utterly inconsistent, no matter what may be the felt necessity of extraneous support.

Dr. Hare says: "The Bible of the Spiritualists is the book of Nature; the only one which by inward or out-

ward evidence can be ascribed to divine authority." (*Letter to Episcopal Clergy.*) "There are *some parts* of the Bible," says the spirit 'Bacon,' "which evidence the profound knowledge which *the spirits* that dictated it had of human nature." (*Spiritualism*, vol. ii., p. 229.) Its authority therefore as a divine directory is denied. But if its *facts* are to be made use of to furnish respectability to the facts of modern spirit manifestation, it must be allowed the prerogative of stating the true *source* of those facts, and its statements on that point must be admitted as decisive.

Spiritualists aver, that *all* these facts, ancient biblical, and modern spiritual, spring from one and the same source, namely THE SPIRITS OF DEAD MEN. They say, that angels are none other than the souls of men far advanced in the spheres; and thus all communications made to mortals from the other world, are through the agency of *departed* spirits.

But the Bible must decide this matter. It attributes its phenomena directly to GOD, as in the case of the seers; "Thus saith JEHOVAH:" or to ANGELS, who appeared frequently to the patriarch in assumed bodies, and by whose agency special interpositions were made. In no case are we led to suppose them of the *same* nature with human beings.

The *first man* was driven out of paradise, and an ANGEL was placed at its entrance. Did Moses design to designate by the latter, one of a *different* order from that of man, or did he mean to introduce to us a *man* who had become exalted in the spiritual world *before* the creation of the *first* man? David says, in Psalm 8: "What is *man*, that thou art mindful of him, or the son of man, that thou dost visit him? for thou *hast made him a little lower than* THE ANGELS." The Sadducees are said by

Luke not to believe in "angel OR spirit." Does this mark no distinction? Paul, in speaking of Christ, says, (Heb. 1:) "For verily he took not on him the nature of ANGELS," (or, he taketh not hold of angels,) "but he took on him the *seed of Abraham*," (or, of the seed of Abraham he taketh hold.) Here the distinction is so clearly made that we can not suppose angels and men to be of the same nature without running ourselves into the absurdity of deciding what was the ancient belief on this subject against the recorded assertions of the believers themselves.

To meet this, a quondam Universalist minister, as above, says: "But what is, if possible, still more conclusive upon the point is the following: After St. John had seen the wonderful visions, and heard the sayings which are recorded in the Apocalypse, he says that he fell down to worship before the feet of the angel who showed him these things. Then said the angel: 'See thou do it not; for I am thy fellow-servant, AND OF THY BRETHREN, THE PROPHETS, and of them which keep the sayings of this book; worship God.' (Rev. 22: 8, 9.) If, as is here distinctly asserted, this angel was the spirit of one of the old prophets, then there is nothing to exclude the presumption, favored by the nature of things, as well as by numerous other passages, that *all* angels are in like manner but the ascended and purified spirits of men, which, as the term 'angel' implies, are sent as *messengers* to this world."

Perhaps it is a pity to spill any man's broth, but in this instance we can not help it. The writer ought to have known that the true rendering of this passage is as follows: "See thou do it not, for I am *σύνδουλός σου*, *a fellow-servant* WITH *thee*, *and* WITH *the prophets*, *thy brethren*, *and* WITH *those who keep the words of this book*." It is not, therefore, "distinctly asserted that this

angel was the spirit of one of the old prophets;" but the distinct assertion is, that he was not, and that he was a fellow-worshipper of God. Hence the *greatest proof*, which has been copied and recopied, in favor of the identity of the angelic and human natures, is a sheer fallacy.

It is clear, then, that by the Bible account of the matter, intercourse between this world and the next was not carried on by the instrumentality of *departed* spirits. According to its own consistent representations, its facts pertaining to this intercourse have no *common* origin with the facts of modern Spiritualism, and can not be used in an argument favoring the latter, because these last facts are owing, as is said, to *the spirits of dead men.* The former prove, what every Christian believes, that there is now, as there always has been, intimate communion between heaven and earth carried on by ANGELS, who are "ministering spirits, sent to minister to them that shall be the heirs of salvation." This intercourse is of a high religious character, maintained by angels, not through physical manifestations, but by unseen agency, exerted for the providential benefit of the heirs of salvation; and this is in conformity with the teachings of the entire Scriptures.

According to the unanimous testimony of writers on Spiritualism, the visitors with whom they hold intercourse are to be subjected to the severest possible ordeal, because *many of them are gross liars and deceivers, personating good spirits, and deceiving in a variety of ways, so that great caution is required in every case.* One thing is, therefore, clearly proved by the modern manifestations, that *we are endangered through them, by the* AGENCY OF EVIL SPIRITS. Therefore the facts of Bible spiritual agency can not be claimed as giving countenance to our modern movement, or affording the least

shred to it of a "garment of praise;" nor can the Bible itself be made to turn state's evidence against its friends.

In the following chapter, we will demonstrate that the doctrines of the spirits, as put forth through various media, are subversive of the Bible, conflicting with and hostile to the whole Christian system, and therefore should be rejected as a Satanic device to delude and destroy. It will be perfectly apparent, that no two things can be more directly opposed and antagonistic to each other, than Christianity and Spiritualism. If one is received, the other must be rejected; if one is of God, the other must be of the Devil; and hence the mighty consequences flowing from the decision of every man upon this matter to his own soul, surround our investigation with no ordinary interest and importance. It is of the utmost consequence that the whole matter be spread out before those who are debating with themselves a surrender to the spiritual guidance of this system. No one can know it until they have at least become acquainted with the facts and doctrines deduced from its unquestionable authorities; and having, with great pains, placed these before our Spiritualist readers, we say to them what the prophet said to the deluded Israelites: "If the Lord be God, follow him; but if Baal, then follow him."

The word of God, therefore, entirely condemns, in all its forms, the practice of *necromancy*, as daily followed by our Spiritualists. We have proved its superiority as a test, and as Dagon fell before the ark, and was broken to pieces, so must demoniacal Spiritualism fall by the test of the Holy Bible.

CHAPTER VIII.

"Do men gather grapes of thorns, or figs of thistles?"—MATT. 7 : 16.

THE DOCTRINES OF SPIRITUALISM SUBVERSIVE OF CHRISTIANITY, AND HEATHENISH.

THIRD TEST OF SPIRITUALISM continued—Doctrines of Demons—Doctrines denied—Doctrines taught—A Hash of Heathen Mythologies—Another Gospel—Charon and the Styx—The Spirits condemned by what they say and do—A Supposed Plea anticipated.

WE shall further test the spirits by the doctrines they inculcate. The popular belief among the heathen, from the beginning, has been that demons are the spirits of *dead men;* all Spiritualists say that the doctrines they believe and teach are the instructions of dead men; therefore they prove that their new religion is an embodiment of the "doctrines of demons;" and hence they are heathen, both by their faith and their rejection of the doctrines of the Gospel.

The New Testament always uses the word demon in a *bad* sense, conveying the idea of *diabolical* influence. Paul says: "Now the Spirit speaketh expressly, that in the latter times *some shall depart from the faith, giving heed to seducing spirits and doctrines of demons,*" (devils,) (1 Tim. 4 : 1.) This prediction, uttered nearly eighteen hundred years ago, is now clearly fulfilled. The

boast is made, that a great number have left the Christian Church, having embraced modern Spiritualism. We have no reason to question the fact, and so long as *tares* may be rooted up without disturbing the *wheat*, there can be nothing to lament, though much to regret. That many of the spirits and their agents are seducers is admitted; but beyond this, we have *proved* those spirits accepted as the most reliable, to be of this character. The numerous defections of nominal Christians, having thus been seduced into a belief of the doctrines of demons, furnish an argument from Scriptural prophecy in behalf of Christianity, stronger than any that our modern antagonists can boast of. This is the second instance of circumstantial proof we have noticed in our favor, and against them.

The "doctrines of demons" mean those proceeding from demons, and not the old system of demonology, which is doctrines concerning demons, and of course are opposed to the doctrines of Christianity. That such make up the whole system of belief avowedly inculcated by the demons of modern Spiritualism, we shall prove by the specific negations and affirmations of their amanuenses.

These demons, through their media, DENY:

1. *The plenary inspiration of the sacred Scriptures.*

"The Bible of the Spiritualists is the book of Nature, the only one which, by inward or outward evidence, can be ascribed to divine authority." (*Hare's Letter.*)

"I affirm that the Protestant idea of an *infallible Bible writer* is the firm foundation of Popish despotism. (*A. J. Davis.*)

"You believe the *whole* Bible to be the word of God. I do not. (*J. S. Adams.*)

"I have thus discussed your argument in support of the *certain* truth of the Bible, and have shown that it can

not be esteemed such a truth as to be made the *test* of truth." (*P. E. Bland.*)

"The Bible *is not*, in all respects, a perfect revelation. On the contrary, it is fraught with numerous imperfections." "The assumption that the canonical Scriptures all emanated 'from the spirit of God,' in any other way than that universal sense wherein all things are said to proceed from him, is grossly absurd and entirely indefensible. (*S. B. Brittan.*)

"Somewhere you said-to-be-inspired writers say: 'When I would do good evil is present with me.'" (*Spirit Bacon, in Spiritualism*, vol. i., p. 191.)

"There are *some* parts of the Bible which evidence the profound knowledge which the spirits who dictated it had of human nature. One passage, in particular, is not only expressive, but it comes to the very doors of our hearts, and knocks for entrance. I refer to the passage where it is said, 'Come, now, and let us reason together!'" (*Idem*, vol. ii., p. 229.) But if spirit Bacon had completed his quotation, as the sentence is in the Bible, he would have added, "saith Jehovah," and then we should have had the profound thought without obscurity, and the grand assurance beyond doubt, that God Almighty has a vast knowledge of human nature!!

Surely, my Lord Bacon must have sadly *retrogressed*, to have been guilty of such a quotation, contrary to the fundamental doctrine of "progression" and "development"; or the authors of "Spiritualism," in two octavo volumes, have been grossly deceived. Which horn gores the worst?

2. They deny that *the Scriptures are a sufficient rule of faith and practice.*

"The fact," it is said, "the fact that thousands with the Bible in their hands have been utterly faithless, and have

lived and died without hope, proves that the Bible is not equally well suited to the demands of every phase of mind, hence that it is not perfectly adapted to the necessities of every man"! (*S. B. Brittan.*)

Spiritualism must therefore supply the deficiency, because "some men, like Thomas, require oracular demonstration"!

Dr. Hare says, with ill-concealed malignity, and bald untruth: "Christ has no better reward for his apostles than visionary temporal judgeships, which neither did nor can come into existence."

He further says that the precepts of the Gospel "are as utterly impracticable as unwise in the abstract," (p. 211 *Spiritualism Demonstrated.*)

Who can read the following without exclaiming upon the gross ignorance and hatred that simmers to the surface of such bubbling scum?

"Nothing can be further from my idea of a happy state than the benefaction promised to them.

"The query and reply are subjoined, in order to enable the reader to judge of both:

"'*Behold, we have left all and followed thee; what shall we have therefor?*' (Misquoted.)

"The Saviour answered the above inquiry, when made by Peter, as follows: '*When the Son of Man shall sit in the throne of his glory, ye shall also sit upon twelve thrones, judging the twelve tribes of Irsael.*'

"Here is a direct answer, by Christ, to an inquiry respecting the nature of the reward which his disciples were to have for their merits as his faithful devotees. They are to be made severally worldly dignitaries; each is to sit on a throne, judging a tribe of Irsael. That is, they are to have worldly preëminence, accompanied, of course, by all the vexations attendant on such stations, as well as the uncertainty and limitation arising from liability to death and disease. How weak and worldly-minded must his disciples have been, could such a prospect be alluring

to them! I ask for any sectarian to say, in candor, whether a governorship over one of the wealthiest States, the presidency, or any sovereignty in Christendom, would be deemed a heaven, in comparison with that eternity of ineffable happiness enjoyed by the immortal spirits of the higher spheres?

"There is an immense superiority in the conceptions of futurity, given by my immortal advisers, in comparison with those attributed, as above, to Christ"! (*Hare's Letter.*)

Of the truth of this, let us judge from the fact, that they do not soar above the beatific "visions" of the Judge, the glories of a "saw-mill," and the nectar of "buttermilk"!

3. They not only deny *the Trinity, but the* PERSONALITY *of God.*

Thus spirit Bacon: "God is a principle and also an identity"! "I have never found one spirit who can explain what the principle, God is." (*Spiritualism*, vol. ii., p. 238.) Spirit Pythagoras asserts the same pantheistic notion.

4. They deny not only the "fall of angels," but *their existence as a distinct order*, different from the nature of man.

We are told that the word *angel* is usually applied, in Scripture, to a being delivered from the fleshly form—a spirit once a man on earth—one that has become such by having passed through the great experience called DEATH. (*Div. Illumination*, p. 8.)

"Angels are the spirits of departed human beings." (*Spirit Intercourse*, p. 18.)

5. They deny the *existence and fall of our first parents in Eden.*

Spirit Swedenborg says: "That there was a first man especially and particularly created to occupy the garden

of Eden, is opposed to all my belief of what the character of God is." (*Spiritualism*, vol. i., p. 126.)

"This first man and this first woman are but a fiction —an allegory." (*Cel. Tel.*, vol. i., p. 78.)

6. They deny *the doctrine of total depravity.* This is thus acknowledged:

"It is readily granted that Spiritualism rejects the common notion respecting a 'fall of angels' 'total depravity,' and the 'atonement.'" (*Review of Beecher by Brittan*, p. 46.)

7. They deny *the miraculous birth of Christ, and ridicule it, and blaspheme.*

Dr. Hare says: "The intercourse of the angel Gabriel rests upon the evidence of Mary alone, who was interested immensely to make her child a god, instead of being her own *illegitimate* offspring"!! (P. 217; also, *New Test. Miracles and Mod. Miracles Comp.*, pp. 31, 32; *Spiritualism*, vol. i., pp. 209–212.)

8. They deny *the divinity of Christ.* (Numerous authorities.)

9. They deny *the sacrifice and atonement of Christ.* (Numerous authorities.)

Dr. Hare says: "Nothing can be more inconsistent with the religion inculcated by my spirit friends, than the idea of atonement for sin by faith in any religion, true or false." "Since my sister's translation to the spheres, she has risen from the fifth to the sixth sphere. *It has been alleged by her that her ascent was retarded by her belief in the atonement"!!* (Pp. 214, 229.)

10. They deny *the official relation of Christ, as the* ONLY SAVIOUR. (Numerous authorities.)

11. They deny *the righteousness of Christ, available for human redemption.* (Numerous authorities.)

12. They deny *the literal resurrection of Christ's body from the tomb.*

13. They deny *the second personal coming of Christ.*

14. They deny *the doctrine of original sin.* (*Spiritualism*, vol. i., p. 215.)

15. They deny *the doctrine of the general resurrection.* (Numerous authorities.)

16. They deny the existence of Hell, the Devil, and his angels. (All agree in this.)

Such are the items of their *negative* belief, but they do not exceed the *enormities* of their *positive* teachings, as we shall see.

1. They teach, that *Reason is our* SUPREME *judge and guide in religious matters.*

To the judgment of reason the *final* appeal is to be made, upon the real character and the entire doctrines of the spirits. No matter what they teach, if we find that our reason does not assent, we are to reject it. Hence it follows that the revelations of the *progressed* mind are to be tried by the *test* of the *unprogressed* mind! and the Bible of course, is subjected to the same ordeal.

2. They teach that *the Bible is full of errors*, of which it is the mission of *Spiritualism to purify the human mind!* (*Spiritualism*, vol. i., p. 224.)

3. They teach that *it is of no higher authority than the modern revelations of demons or the souls of the dead.*

4. They teach that *God is an all-pervading principle, and not a person.*

This is an element in various forms of *Hindooism.*

5. They teach *Pantheism.* Thus—Spirit Swedenborg teaches, "The sun that you behold is the God of heaven and earth;" "Spirits know no other, and God has never been seen in any other form." (*Celestial Telegraph*, vol. i., p. 109.)

If this be so, then Heathen are right in worshipping the sun!

"The idea of God's personality, has descended to the present time, and the mass still *worship* a monstrous human potentate instead of the *controlling principle* of Nature." "The Chinese bowing before their idols, the Hindoo prostrating himself before the crushing wheels of Juggernaut, the fire-worshipper venerating the rising king of day, are no more idolatrous than those who worship a personified deity. But you say—this idea of Deity will lead to PANTHEISM. What if it does? Can there be no truth in Pantheism? I care not from whence truth is derived. I never trouble myself as to the *origin* of an idea. If reason approves it, I am satisfied. Pantheism may contain some correct views. Even the lowest depths of Atheism rest upon some truths."

"But how can you worship a principle, or a code of laws?"

"If the ancients called those attributes manifested in Nature, by the term God, and we now recognize in what this Deity consists, and if our devotion thus cease, it is no argument against our conception."——Pythagoras also speaks of "the action of those great and comprehensive principles to which fathers gave the name 'Jehovah.'" "There is no distinction between Nature and God." "There should be no conformity except to Nature." (*Life in the Spheres*, pp. 132–143.)

If the reader will turn back, where we give this quotation more fully, he will see this is PANTHEISM out and out, in its worst and most brutalizing form. This quotation is from an "address to a circle," by the Spirit of PYTHAGORAS, beginning thus: "Twenty-five centuries have rolled away since I passed from the rudimental sphere." This brave old Philosopher has therefore progressed very

far in the spheres, and of course must be able to tell what God is. The work containing this famous "address" is published by Partridge & Brittan. The latter in his review of Mr. Beecher, denies that this doctrine is taught by Spiritualism; but here is a work published with his own name on the title-page, containing it in all its deformity.

"Let the mind go back to that period when the Spirit of the First Cause sprang forth, self-created. Imagine, that standing alone amid the everlasting space, he looks around and sees nothing existent but an infinite nothing, and then suppose him creating from his own BODY the several properties that constitute *matter*, and from another PRINCIPLE developing *Spirit*"!! (*Spiritualism*, vol. ii., p. 238.)

Here is the beginning, middle, and end of Pantheism, taught by Spirit Bacon, and it exactly answers to the same doctrine in *Hindooism*. "From the union of Brahm, which contained the types of all things, with Maya, the principle of individualization, resulted the whole creation. But the universe existed at first in two original productions, which were, so to say, the two great germs of it; these were Mahabhonta, which is the condensation of all souls, all the subtile elements, and Pradjapati, which is the condensation of all the gross elements." (*Epit Hist. Phil.*, vol. i., p. 21, published by the Harpers.) Thus we have proved Pantheism common to Modern Spiritualism and Hindooism.

The *Eleatic Pantheists*, in the Greek school of philosophy taught precisely the same doctrine of spiritual and material emanations from the principle God, which we find in the recent publications of modern Spiritualism. (*Spiritualism*, vol. ii., p. 314.)

6. They teach the *eternity of matter*, (*Spiritualism*, vol. ii., 237—*Life in the Spheres*, pp. 105-107—Celestial

Telegraph, vol. i., p. 127—*Hare's Vol.*, p. 213.) This is a part of old *Epicurianism.*

7. They teach *Materialism.*

"What, then, do the believers in, or the *knowers* in, the 'mysterious' noises mean by the word *spirit?* Of course, I can not speak for all; but I venture to assert that I speak the sentiments of a *vast majority* when I say that they are *entirely and wholly materialists in their ideas, and rationalistic in their opinions.*"—(*Modern Spiritualism* by Capron, p. 410.)

8. They teach that *the soul is a part of God himself!*

"How have they (clergymen) represented the God who is unapproachable by human thought? How have they described man, *who is a part of that God himself*"! (*Spiritualism*, vol. i., p. 226.)

"*The soul is a God of itself*"!! (*Ibid.*, vol. i., p. 10, 177, and other authorities.)

This is going a little beyond Paganism. We do not remember to have seen such a sentiment so flatly laid down by the old Pagan authors. They worshipped their departed ancestors, but we do not see why our Spiritualists should not fall down and worship one another, as profoundly as their "principle God;" for as they hold the soul to be a part of God ITSELF(!) and "as it is an emanation from the God, it possesses much of its nature, and it is only its admixture with matter that prevents its *manifesting the attributes* which such an origin has conferred on it," (*Idem, and Celestial Telegraph*, vol i., p. 128,) the soul differs from God not in *kind*, but *degree!*

This is the *Eclectic Spiritualism* of the Arabian Philosophy. (*Epit. Hist. Phil.*, vol i., p. 265–266.)

9. They teach that *sin is only a misfortune resulting from circumstances.* Thus we are informed: "It must be conceded that the prodigious diversity between virtue and vice, is the consequence of contingencies, which are no more under the control of the individual affected, than the color of his hair, or the number of cubits in his stature"!! (*Hare's Letter.*)

Pythagoras says to a self-accusing spirit: "Blame no one for their follies, but blame the *circumstances* in which you were placed. They were bad; popular opinion, before which you bent, was bad. All tended to make you what you were." (*Life in the Spheres*, p. 82.)

"The vagabond that roams your streets, the circumstances in which he was reared, and over which he had no control, made him ignorant, vicious, and criminal." (*Idem*, p. 137; also, *Spiritualism*, vol. i., p. 122; *Hare's Vol.*, pp. 148, 241.)

10. They teach that *human merits purchase heaven.* (Numerous authorities.)

11. They teach that the *doctrine of immortality is more effectually taught by Spiritualism than by the Bible.* (*Spiritualism*, vol. ii., p. 60, and other authors.)

The following falsehood is italicised by Prof. Hare: "*The Old Testament does not impart a knowledge of immortality, without which religion were worthless. The notions derived from the Gospel are vague, disgusting, inaccurate, and difficult to believe*"!!! (*Hare's Vol.*, p. 209.)

12. They teach that *Christ is a mere man*, not only, but degrade him to the contemptible level of their own Media!

13. They teach that *the prevention of sin was not within the ordinary control of God!*

Prof. Hare says: "Evil exists not through design, but

in consequence of circumstances which He (God) can not control or cure, unless through the operation of general principles." (P. 141.)

"Instead of assuming, with orthodoxy, that our heavenly Father is *quite* omnipotent, spirits hold that his powers are only such as this magnificent and almost infinite universe involves; consequently there is no necessity on their part to admit that every thing must be exactly as God wishes it to be!" (P. 403.)

14. They teach the *preëxistence of souls.*

"Before appearing on earth man lived in a spiritual world similar to the one in which he lives on quitting the earth. Each awaits his turn in this world, to appear on earth, an appearance necessary; a life of trial, none can escape it." (*Cel. Tel.*, vol. i., pp. 111–113.)

15. They teach and practise *Necromancy and Witchcraft.*

"Now, all the magic, the mysteries, the witchcraft, the necromancy of the ancient world, from the time of the Delphic Oracle, are explained by these modern investigations; and all popular delusions, however exaggerated, are now shown to have truth for their basis." (*Tallmadge's Letter to Simmons.*)

We are informed that "the woman of Endor, so much vituperated by *theological blackguards* (!) was evidently truthful, kind-hearted, and forgiving."

She belonged to the "higher class of mediums in Saul's time." (*Spirit. Int.*, p. 15.)

"The practice of Necromancy is admitted and justified." (*Div. Illum.*, p. 39.)

16. They teach that *future rewards* are Mohammedan paradises, and *future punishment* is simply *restraint* and *shame.* (*Edmonds's Visions. Hare*, 119, 122, 137. *Cel. Tel.*, vol. i., p. 65.)

17. They teach *the doctrine of Purgatory.*

"There are different places where suffering exists, not as it is presented to us; they are places of trial, wherein you are purified, without suffering, except that of being deprived of the sight of God. As I have told you, God is so good, he has so great love for us that he punishes us *merely by a reprimand;* but this punishment is very sensitive, seeing that it is inflicted before all in heaven, then it would be an impossibility for us to do evil, since the bad thoughts which engender it are of the domain of the earth, which is the real hell, and rest buried there with our mortal remains." (*Cel. Tel.*, vol. i., p. 10.)

"'There is no such hell as is depicted on earth; there are places of purification, which are termed places of punishment, because one is there deprived of the sight of God and his divine light; *but those who are there are happy.*'—'And all *great criminals*, where are they?' 'In similar places, assembled in society; but, as God is so good, he provides for all, prevents evil, and reëstablishes good in the hearts of all.'" (*Cel. Tel.*, vol i., p. 56.)

Here is proffered the largest bounty for crime! Ho! all ye pests of society, ye who delight in scenes of rioting, and drunkenness, and all manner of vice and villainy, ye who oppress and revel in human suffering, ye who make the largest, longest, and boldest experiments in wickedness, ye whose life is pestilence, whose career is a curse upon society, ye haberdashers in the service of sin, ye votaries of iniquity "dyed in the wool," ye dealers in blood and human grief, rejoice, for great is your reward in purgatory and heaven!

18. They teach *Universal salvation.* (Numerous authorities.)

19. They teach *that all religions are equally acceptable to God.*

"'Are all religions agreeable to God?' 'Yes, when they are founded on these two principles.'—'But the

practices of these religions, are they approved by him?' 'Yes, when they aim at the object I have just defined.'— 'Still, human reason is less repugnant to accepting the offerings or sacrifices made to God in certain mild religions than in others which seem ridiculous or savage.' 'There are no ridiculous or savage practices in the eyes of God; the disciples of such religions believe they make themselves agreeable to him by offering him such a thing, or praying to him in such a manner. It is the love, with which they are penetrated for God that animates them, and God accepts with the same impartiality whatsoever is offered him with a view of being agreeable to him!'— 'There existed, and there still exist, nations that offer up human victims to God in their sacrifices; is that agreeable to God?' 'Yes, for these men offer up to him their dearest possessions in the persons of their children, brethren, and friends; they give him a proof of a superior love which God can not reject, especially when these men are convinced of the value of their offering, and make it not with indifference.'"!!! (*Cel. Tel.*, vol. ii., pp. 64, 65.)

20. They teach and inculcate THE UPROOTING AND DESTRUCTION OF CHRISTIANITY!!

"'The revelations through the mediums vary somewhat, yet all are of a radical character. *They teach the overthrow of existing church organizations*, and say that vital changes must be made in the social and commercial world. The belief in the spiritual agency of these teachings being quite general, and becoming more so every day, the effect will be, as we previously stated, to form a great radical party, which will develop itself ere-long, and astonish the world by its strength.'" (*Mod. Spiritualism, p.* 308.)

In proof of this, we present a war-like communication from the *spirit* of Rev. W. Wisheart; found in *Epit. Spir. Int.*, pp. 107, 108.

"The guerilla warfare is well in its place, but a regular army is needed to give complete efficiency. It is almost

time to stop putting new cloth on old garments; there will be enough half-breeds left behind to keep the old social organization in a constant ferment, and enough members of spiritualist communities detached from time to time to carry on offensive operations; but every thorough Spiritualist should have a home among his kindred. Individual sovereignty is well; unity is better; purity is indispensable; but love, guided by wisdom, will fuse them in one homogeneous mass. We shall shake the old social organization to its centre; we will shiver it in fragments; we defy opposition; we court inquiry; we scorn intimidation; we know our mission, and we can not fail. We are not omnipotent, and can not control conditions; but we know what we can do, and the future is not hidden to us. Arrest the hurricane, defy the earthquake, drive back the rail-car at full speed, by standing in its way, but think not to stop *our* work" ! !

These are brave words, but we fancy they sound more like the gasconading of a devil, than the utterance of a good spirit. Our Spiritualists are quite too sure of their game. There is a story of one Goliah, in that old book they make the butt of their ridicule, from which they might derive a profitable lesson.

21. They teach that SPIRITUALISM IS TO INAUGURATE THE MILLENNIUM.

Thus Dr. Dexter writes, and he is evidently earnest, sincere, and withal one of their best writers:

"Since the 'salt' of the Church has, in respect to these matters, (he has been speaking of,) 'lost its savor, and is henceforth good for nothing, but to be cast out and trodden under foot of men,' it has pleased Divine Providence to develop this conserving element of which we have spoken, in the form of what is now termed SPIRITUALISM."

"Is there, then, no hope for this state of progress and happiness for man, either under the dispensations of the old revelations or the promises and prospects of this new disclosure? For eighteen hundred years the world has

waited for the coming of that day when man should live in harmony with his brother and in fellowship with God. Prophets and priests have foretold its advent, and predicted the millennium by the positive promises which have been made by spirits of the other world. And may it not be that the shades of that long night are now shimmering into new-born day, the dawn of which colors the shadows of ages with its own bright tints of hope and promise! Even now the prayer ascends from millions of happy hearts, disenthralled and redeemed from death to life by the power of those truths which Spiritualism has revealed—that the time may soon come when peace shall reign on earth, and good-will to man be manifest in the earnest endeavor of all to assist each other to increase their own exellence, and the purity and happiness of the whole race."

Thus we have shown the creed of Modern Spiritualists both in its negative and positive form. And although they have the assurance to arrogate to it the *name of Christianity*, for the sake of popularizing the system, it will be seen there is not the faintest semblance between it and the "faith once delivered to the saints." So very far from this, no well-read man can fail to see, that it is a miserable HASH OF HEATHEN MYTHOLOGIES, in which even the teachings of Christ are degraded below those of demons!

Such being the doctrines of this spirit-theology, we are left to guess what its operation will be in morals. Nay, we are wrong. Its great apostle, Dr. Hare, who presents his credentials from the spirits, and who was thus addressed by his spirit-sister: "My brother, I would say a word to you touching your duty in regard to the present dispensation. You occupy a prominent and important place in the dissemination of *this most glorious Gospel*"! does not leave us to guess. He has given us a broad hint, p. 241:

"1263. Were his (man's) organization and education dependent on himself, it might be reasonable to say to a human being: Love your neighbor as yourself; love your enemies; but how can that Deity who determines man's race and his parentage, and of course whether he be a savage or a civilized man, whether a Thug or a *real* Christian, if such a thing can be—how can that Deity require a being to do that which is irreconcilable with his passions, opinions, and habits, derived from nature and education, as well as the examples set by those around him?"!!!

The spirit-literature of this movement labors to deny or to pervert the doctrines of Christianity, and to establish another gospel holding out immunity to crime. There is not a devil on earth or in hell, that would not hail and heartily *approve* of this system. It removes all restraints from the wicked, it gives encouragement to the licentious and the vile to prosecute their nefarious ways, and is well fitted to harden the heart of every profligate against every just, and virtuous, and noble sentiment of the gospel of Christ. Our evidence of the horrid fact we have spread out before the reader, and there is much more of the same sort left. This is the gospel of the "New Dispensation," which already has proved to thousands the bitterness of gall, and the ruin of their temporal peace. Well did Paul perceive the issue of such delusion when he said: "Though we or an *angel from heaven* preach any other gospel unto you than that which we have preached unto you, let him be ACCURSED."

The few truths entering the system which may be presented as first principles, no one can deny; but in their *unnatural* connections, being shorn of their power, they just serve to gild the bitter pill which poisons the moral system, and carries the unerring dart of death to every reasonable hope and every rational prospect of heaven.

Some of the worst features of the heathen mythologies it adopts, and attempts to palm off as heaven-sent verities to soothe the human heart, fretted by the repulsive doctrines of "popular theology," and to help man onward in "*Progression*"! Thus, in solemn, figure-forbidding prose, *spirit* PYTHAGORAS says: "Death is a great leveller. *When Charon wafts the weary soul over the Styx*, he strips it of all wealth, titles, honors, and ornaments"!! (*Life in the Spheres*, p. 137.)

Who shall say that the venerable philosopher, now "twenty-five centuries" old, in the spheres, has less claim upon our confidence than any one of the great spirits that have dictated the new system? Yet, according to him, CHARON and the STYX are great realities, to engage the sober consideration of our Spiritualists. It will not do to accuse him of being a "lying spirit," to get rid of these exhumed fossil remains of a barbarous age; for, according to the internal evidence pervading spirit-talk, all the rest would be in the same condemnation. The credentials of Pythagoras are equal to any from the same source ever presented in modern times. This, then, we claim as an additional evidence of the HEATHENISM of the system: "Charon wafts the weary soul over the Styx"!! Take care, gentlemen, of that old fellow; be sure, every man of you, to have his "obolus" ready!

But Mr. Brittan says: "We insist that *the real character of the spirits is most clearly revealed in what they do and say.*" Agreed. We insist, that out of their own mouth, (if they have any) they stand condemned; and pitiable, indeed, is the condition of those that have been misled; for all who believe in demonology are on the high road to demonolatry and demonocracy, and ultimately shall become demonomists in a worse state and place than the black sand plane, the vision of which, vouchsafed to

the Judge, must be terrible, especially to Long Island farmers.

"The first and worst of all frauds is to cheat
One's self. All sin is easy after that."

That the foregoing synopsis of the doctrines of Spiritualism will be denied, scarcely admits of a doubt; for they are so repulsive to common-sense, so disorganizing to our social happiness and peace in their practical tendencies, and so abominable in their evident effects upon the soul, in time and eternity, that we shall see there will be felt a necessity to repudiate, under the convenient plea that for individual opinions, as put forth in the books we have quoted, Spiritualism is not to be held accountable. We shall be told, that the doctrines of the "New Dispensation" are simply "the immortality of the soul," "love to God and man," "holy communion with departed friends," and "eternal progression."

But this plea will be of no avail; because these doctrines are set forth as *taught by good and well-progressed spirits*, commissioned by God to teach them, and these spirits have all been tested and their characters proved as worthy of our reliance. They are none of your miserable gibbering ghosts, whose ignorance and depravity have consigned them to the purgatory of the black sand plane, where they must sweat for consequences of unpropitious circumtances, over which they had no control. Neither do they come from villains of spiritual power, whose "lips were lined with the immortal lie, and dyed with all the look of truth;" for such can be detected: but they come from noble spirits, whose wisdom, kindness, intelligence, strength, beauty, and supernal worth, have all been tried. They have shown their credentials and have been accepted, and their teachings, communicated through remarkably gifted media, all of good character, honest and true

even to a fault, have been widely published in books, large and small, at great expense. It would, therefore, be preposterous to deny that any of these teachings, so well attested, do not belong to Spiritualism. They come not from human brains, nor from unprogressed spirits, but from the holy inhabitants of the upper spheres. So say our Spiritualists; and the industry with which they are circulated is an insurmountable bar to any such plea as we have supposed will be made.

N.B.—Since writing the above, the author has discovered a fraud, the mention of which he is unwilling to omit. It is this: On the second page of the appendix of Judge Edmonds' first vol. on Spiritualism, there is a *facsimile* of the "handwriting of Swedenborg," given professedly by himself controlling the passive hand of Dr. Dexter. The writer has recently examined the real *facsimile* at the rooms of the Swedenborgian Society in the Bible House, and hereby certifies that they *are totally diverse from each other*. This goes to strengthen our previously-written argument on the personating of demons. And as the Judge and the Doctor have been in this instance manifestly imposed upon, we hold that the imposition has been practised throughout, and that they are victimized.

CHAPTER IX.

"True venom churns the froth out of the lips;
It works and works, like any waterwheel."—Festus.

WAR UPON CHRISTIANITY.

Christianity has survived its former Enemies—Character and Plan of the New Adversary—Anti-Christ shown to be an Incarnation of the Devil—Modern Spiritualism most likely to develop Him—Spirit Swedenborg confirms this view—War proclaimed—Proofs from Spiritualist-Authors—Attack upon Christ—His Precepts maligned—Old Testament assailed—Attack upon the Sabbath—Morals of Christians assailed—The Assailant a Duellist—Further Proof—Spiritualists honest, but deceived.

The Cause of Christ has lived throughout the storms of eighteen hundred years. The map of the world meanwhile, has often been changed. Nations, dynasties, and institutions of various forms have arisen, flourished for a time, and "as though an earthquake smacked its mumbling lips o'er some thick-peopled city," they all have disappeared.

Where now is there one of these unbroken, to compare dates with Christianity? Yet she has never known the absence of a foe. Her enemies have ever been advancing by legions; and by legions they have perished at her feet. Often have they changed all modes of attack, and as often have been foiled. Her dearest interests have indeed been scarred by open enemies who have

gained advantage in unfair battle, but none have ever injured her so much as those who wore her costume, gained her confidence, and under the mask of friendship, betrayed her cause. Still she lives a tower of strength. Through hidden channels she receives from her great Head, whom all good spirits honor and adore, unconquerable courage. Himself has nerved her for the conquest of a victory in every struggle. She bears "the sword of the spirit," and is well covered by her "shield of faith," and "helmet of salvation."

Open infidelity now no longer rejoices in the intellectual power of giants. They are all dead, though their cause yet lives; and is furious in its weakness. The war-worn weapons of Porphory and Celsus, of Gibbon, Hume, Voltaire, and Paine, and others sharing their inglorious fame, are wielded now by feebler hands unguided by a competency of wit and skill; and furthermore, by frequent smiting on the bosses of her buckler, their edges have been badly battered. Hence they are unfit for service, unless relaid, and ground by "spirit-hands," and used under the direction of "spirit-brains," because the *human* have been worn out in the service.

"The Prince of the power of the air" seemed to have exhausted all his wisdom, in devising the destruction of Christianity; but his inventive genius has lately hit upon another plan, which adds to his renown as an experienced tactician. This plan unites the aforesaid power, with human agency, in a scheme of *demonocracy;* in which, as commander-in-chief *whose existence must be denied*, himself, shall direct cohorts of spirits clad in the garb of angels of light and with concealed weapons, to overspread the world, unite with fleshly enemies, use the nomenclature of Christianity, and by their wondrous arts, bewilder the "simple faithful", and make them believe

they have a new revelation which, by the command of God and by the laws of "development," must supplant the old forms of faith, correct the gross mistakes of mankind, and deliver them from their thraldom to the priest-craft of Christianity. When thus by *wonders*, not miracles, they have entranced the senses, and by words, thus enforced, have gained the attention of the awe-struck, then they will unsheathe their weapons and cut every ligament that binds the human heart to the cause of salvation by the atonement of Christ!

This is the plan. Confessedly it is well devised, and in its execution, promises to phosphoresce a while, and amaze the world by extra-mundane sights, and sounds, and spirit-pyrotechnics; but however long or short may be the battle, this novel plan, like all its predecessors, is foredoomed to failure; and Christianity yet shall laugh over a grand "stampede" of devils.

The author of "Christian Theism" thus remarks: "Some Christians have been of opinion that the agency of spirits was permitted in former times, and especially at the epoch of Redemption, to an extent which has since been prohibited by the Divine Will. It has even been conjectured that similar manifestations, and perhaps a reign of atheism or anti-christ, instigated and led by *evil spirits*, will precede the second advent of the Messiah."

This is more than probable; indeed we think it will be the *literal fact*. There is predicted in 2 Thess. 2d chap., a great *apostasy* to take place in the "latter times," when "some shall depart from the faith, giving heed to *seducing spirits and doctrines of demons*." This apostasy is to be succeeded by an incarnation of the devil, which will be THE ANTI-CHRIST preëminently, and is to be the great culmination of embodied wickedness out of the vari-

ous forms of anti-Christianity that had its *incipiency* in apostolic times. One of these, is the concentrated mass of iniquity called Popery, whose varied and protracted evils and abominations have been so great, as to lead to a very extensive belief that Popery is the "falling away," and the Pope, (who does not die,) "that man of sin, the son of perdition." Many arguments favor this view, but that which appears to forbid us to suppose the system of Popery to *exhaust* the idea of Paul, is the fact that the "falling away" takes place *first*, and *before* the "*revelation* of the man of sin;" whereas the *Papacy* is inseparable from the Roman Communion, both alike having been for centuries revealed in all the hideousness of moral deformity.

We think the arguments preponderate for a *personal* Anti-Christ. This does not invalidate the application of this term to Romanism, as descriptive of a terrific power whose inherent tendency is to produce all the evil whose working is to head out, with similar agencies, into the incarnation we have spoken of, since Anti-Christ is to be considered both as a spiritual *tendency* diffused in many individualities, and the eventual terminus of that tendency in a single personality. "Demoniac powers," says Olshausen, "which we see at work in the history of the world, call forth Anti-Christian formations now in *this* shape, now in *that*, and that too in such a way that an augmentation of evil is visibly to be observed." Popery is a great promoter of Infidelity, and we think the Infidel Anti-Christ in its widely diffusing power will be the final result of all human corruption in the formation of *a Man of Sin.*

This would seem to be the true issue of evil in its present development; for it is to be noted that the term *apostasy* does not refer so much to a *corruption* as to a *total abandonment* of religion.

Further, the scriptural argument seems to lie altogether in this direction. The preposition *anti*, in composition, denotes not only *opposition* but *similarity;* as in antitype. Thus *Anti-Christ* not only means *the opposer*, as in 2 Thess. 2 : 4; and *the liar*, as in 1 John 2 : 22; but it marks a striking similarity between Christ and Anti-Christ for the purpose of deception. Certainly no "false Christ" could succeed but by imitation. As there was an *apocalypse* of Christ, so there will be an *apocalypse* of Anti-Christ; as there was a fullness of time for the appearance of the one, so it remains for the other to "be revealed in his time;" as the one was in his *person*, the "*mystery of godliness*," so the other, in his *person*, will be the "*mystery of iniquity*." The one mystery, was "God manifest in the flesh;" the other will be "the Devil manifest in the flesh."

This is the old interpretation, in which the Fathers all agreed. "Let us not," said Jerome, "suppose him, according to the opinion of some, either to be a devil or a demon, but one of the human race, in whom all Satan shall dwell bodily." His *personality*, beyond a doubt is described by the use of the article in six different titles. Faber thinks the last great apostasy is to be of a Socino-infidel character, and will be productive of a personal head, or leader, THE *man* of sin, THE son of perdition, terms not likely to be employed in designating either a principle of evil, or a united host actuated by it. Olshausen is of opinion that "the proof of the individuality of Anti-Christ can plainly be wrested from 2 Thes. 2 : 3–10, only by forcing its meaning."

Now it is very clear, that the doctrines of Anti-Christ can not be worse than those we have extracted from the books of Modern Spiritualism. They deny the incarnation, the deity, the atonement of Christ. "Who is a

liar, but he that denieth that Jesus is the Christ? He is *Anti-Christ* that denieth the Father and the Son." (1 John 2 : 22.) These doctrines are the teachings of spirits, and distinctly determine their character. They are more or less taught in every place where these spirits operate, and we are told the movement is rapidly spreading throughout the world. If this be true, and if the aforesaid interpretation be correct, we think there is no agency in the world so likely to produce this Man of Sin, as the one we are considering. This *apostasy*, be it remembered, is not a corruption of Christianity, but a total denial of it; a combination of evil principles that have singly prevailed in different periods of time; a new process of infusing unwonted energy into all the worn-out forms of infidelity; and an efficient apparatus for the most extensive delusion of mankind.

The descriptive terms of Scripture, used to show the *modus operandi* by which Anti-Christ shall be developed, and shall conduct his work, are remarkably applicable to the whole of this business. Demons are preparing the way for great revolutions, which we are told, must take place in the social as well as religious world; and who but they should be an appropriate agency? How could they succeed better, than by playing upon the credulity and affections of men, in the assumed character of departed friends? How more completely deceive, than by the achievement of physical wonders, and pretensions to great benevolence? They must first of all gain credit. Now let us look for a moment into this chapter.

1. *Whose* COMING *is after the working of Satan*, that is, whose presence will be produced by the *energy* of Satan. This will be by his crafty operations as an *angel of light*, so cunningly devised, and skillfully managed as to deceive if possible the very elect. Now our Spiritualists

are so energetic in their belief, that they will not talk so as to imply any possible mistake or any doubt with regard to the heavenly origin and design of their "immortal advisers." "WE KNOW," is their language. Their deception relates not so much or so ruinously to the fact of spirit-agency, as to its nature. We have given the evidence of the *intention* of this movement announced from the spirit-world by pseudo-Wisheart and others. The vast numbers already deluded, really believe that "Satan" and "hell-fire" are nonentities, and all the distinctive doctrines of Christianity the result of priest-craft, long successful by the aid of an old mythologic book whose antiquity has favored its high claim and triumphs with the unthinking masses, but whose pretensions can not stand the test of science and sound reason. Their number is augmenting daily, and their leaders are boisterous in rejoicing over their unparalleled success on both continents, between which the Atlantic bears on its bosom the productions of their presses, and the news of "progression." The adaptations in the system to consolidate the various clans of adversaries are simple and effective. Names of gentleman, who are not easily duped, as we are told, peril their high reputation upon the truth of the newly-opened intercourse between mortals and their dearest friends who have passed into the other world. This fact, that many attempts during the past eight years, to detect imposture, and to explain the phenomena by science have all failed, is presented to thousands of inquirers, as *prima facie* evidence of the superior claims of the new *religion*,—a religion that exactly suits all deemed irreligious by the "popular theology,"—a religion that comes home to the affections, not by abstract propositions and dry dogmas, but by the outpourings of love from kindred and friends rejoicing in the beatitudes of their spirit-home,—a

religion that positively so lights up with smiles the grim visage of death, that it loses all its repulsiveness,—a religion that knows nothing of "the blood of the Lamb," nor of "the terrors of the Lord," but proves immortal happiness, the infallible inheritance of every individual of the race; and a religion to which the term SALVATION does not belong, since PROGRESSION covers every case. It plays with the imagination, it adapts itself to the carnal views, and the modes of thought common to worldly-minded men, it places the prize of an advanced starting-point of progression in the spheres, within the competency of every man to purchase. The thousands that daily congregate at "circles," are so fascinated, as to employ their colloquial powers for its advancement in every rank of society; especially is this true of females, whose number, won from the Church of Christ, is a matter of boast.

We have shown what are the doctrines of this system, as well as the avowed design of uprooting the Church, and producing great civil and ecclesiastical changes in the world. We have shown that it arrogates to itself the *name of* CHRISTIAN, persuading us that the popular theology is at variance with true Christianity as it was meant to be, and claiming CHRIST as a *Spiritualist* of their own order, and the highest, greatest *medium;* of whom they delight to make the most reverential mention! All this is energetically believed upon what they take to be the *unmistakable* authority of pure and holy spirits, whom God has commissioned to reform the world. They do not absolutely condemn the Church as she has existed, but only the *evils* that have been developed out of her in by-gone ages, and the *theology* of the *present* age. She has accomplished her mission, and has done a good work; but *tempora mutantur.* She never was designed to last for ever, but like all other organizations must yield to the

demands of human progress. Peace be to her ashes! while we inaugurate the Millennium by union of heaven and earth through the intervention of Modern Spiritualism! This is adapted to universal humanity!

Now we defy any mental effort to elaborate a scheme, more exactly adapted to develop Anti-Christ; and in its men and measures to exhibit an *energy*, exactly in keeping with the character of the Deceiver of the nations. He never uses poor tools, while his experience enables him to complicate his devices and deceptions, as to escape the detection of all who are willing to join in the experiment of modern Spiritualism.

2. *With all power and signs and lying wonders.* The Power is in the adaptations of craft. The Signs, are the tests, and revelation or exposition of personal secrets, calculated to excite the imagination, entrance the senses, and pervert the judgment. Here is poetry for the stupidest intellect, and a charm for the dullest heart. The Lying Wonders are such, only in their claims as the credentials of high Heaven, presented by *good* spirits, who teach the doctrines we have enumerated, and would persuade the world that they are sent from God.

Spirit Swedenborg has thus given an exposition of 2 Thess. 2d chap., to the Bible-class above referred to, speaking the truth so as to pervert it:

"The man of sin, there spoken of, is *now being revealed through these manifestations*, as well as the glory of the Lord, who shall finally consume the evil and false with the spirit of his mouth, and destroy them with the brightness of his coming, as the manifestations progress. For the mystery of iniquity doth already work; only he who now letteth, will let until he be taken out of the way. *There may be, therefore, great power, and signs, and lying wonders manifested by the spirits of evil;* but the wisdom, and power, and glory, and truth given by the spir-

its commissioned from the Lord, will eventually triumph. The spiritual coming of the Lord is now taking place, and will continue to grow brighter and brighter as it progresses, till the light shall destroy all powers of darkness now being revealed both in and out of the body." (*Spiritual Reasoner*, pp. 178, 179.)

Here then we have high authority for the opinion we have formed, mainly on philological grounds. We are distinctly told by the Baron himself from the spirit-world expounding the meaning of Paul, that the man of sin "is now being revealed, through these manifestations." Therefore we may look for "great power and signs, and lying wonders manifested by the spirits of evil." These we have already seen; but "the *wisdom*, and *power*, and *glory*, and *truth*, given by the spirits" of an opposite nature, we have not yet seen; and in connection with this movement, never shall see; for as the same fountain can not send forth sweet water and bitter, we can not suppose that both "the man of sin," and the "glory of the Lord" will be revealed by the same instrumentality. We are certain of the presence of these lying wonders, we can not be made certain that any thing spirits have yet done or said, is incompatible with the evil agency by which we are assured "the man of sin is now being revealed." What then are we to infer? Plainly this, whatever else Spiritualism may pretend to, by the authority of Swedenborg, it is now developing Anti-Christ!

3. *With all deceivableness of unrighteousness.* This phrase covers every unrighteous fraud like that practised upon poor Doughty by a medium now in high repute for her powers, and every artifice to ruin the best interests of man.

If facts can prove any thing, we think they prove that this descriptive text delineates to the life, the character

of modern Spiritualism. It is marshalling the forces to be eventually under the commander-in-chief, the personal Anti-Christ, "whom the Lord, Christ, shall consume with the breath of his mouth, and shall destroy with the brightness of his coming."

We have no doubt that many will regard our reasoning with indifference and skepticism, because *they* have not seen or heard so much of this movement as they think will justify it; but they will have the goodness to credit us with an experience gathered from an extensive research, and from an intercourse with the friends of this cause, to which they are professedly strangers.

This pseudo-gospel "comes not with observation." It makes no great popular commotion from any Jupiter Tonans, but its progress is silently onward, by its "circles," which sit from morning to noon, from noon to night, and from night to morning, every day, for the conversion of skeptics. It seeks, in the most loving manner, to console those who have lost friends, (and who hath not lost a friend?) by bringing them back to assure survivors of their happiness, of their sad beguilement, when "in the form," by means of priests and popular theology, and of their guardianship and affectionate anxiety to win their dear friends from popular errors, and induce them to trust in the asserted truths of the "New Dispensation." Its appeal is directly to the heart. Therefore, be not deceived.

We shall now proceed to show, by Dr. Hare's book, entitled, "Spiritualism Scientifically Demonstrated," and from other sources, that *an exterminating war upon Christianity is proclaimed.*

We deem it our solemn duty to expose the enemy and their aims to the friends of Christianity, by extended quotations. Perhaps we may be regarded as helping on

their cause by this course, but we can not think so. Surely, men are not more endangered by the exposure of peril before they run into it. We desire that no part of the system or design be unexplained.

Past experience has shown that so long as the Bible continues to command the respect of men as the *word of God*, Christianity is impregnable. Therefore, in the outset, a degradation of the Bible is the first necessary point to be gained. The old weapons of warfare are to be used with the advantage of a new power at the head of the onset, and a new system of tactics. Of this we are distinctly informed, and are sagely warned that the old defenses will avail us nothing in the contest. Thus we are told by one of the great oracles of Spiritualism. (*Free Thoughts, pp.* 16, 17.)

"Hugh Miller, author of 'Footprints of the Creator,' who has written as good *a plea* in behalf of his theologic faith as any Churchman could, is fully conscious of the ignorance of the clergy. He says: 'The clergy, as a class, suffer *themselves to linger far in the rear of an intelligent and accomplished laity, a full age behind the requirements of the time.* Let them not shut their eyes to the danger which is obviously coming! The battle of the *evidences* (of Christianity) will have as certainly to be fought on the fields of physical science as it was contested in the last age on that of the metaphysics. And on this *new arena* the combatants will have to employ *new weapons*, which it will be the privilege of the challenger to choose. The old, opposed to these, would prove of but little avail.' Hence the arguments of Nelson, or Leslie, or Paley, or Watson, can have no weight in the stupendous battle about to be fought between despotism and liberty."

"Greek, Hebrew, and Latin terms, however classic and high-sounding—a mere battle of texts—can have no possible weight in settling questions which involve the origin and veracity of a record which is already in the English language, and recommended by the American Bible

Society, in its *present translation*, as being the infallible word of God. The clergy should feel grateful to us for taking the trouble to show them the battle-field of this century."

No doubt the clergy are as grateful for this as for "the trouble to show them" the wonders of "Life in the Spheres;" but we think both are acts of supererogation. On this "battle-field" they will not be found wanting, and are not without good hope of making it as dreary to the adversaries of their Lord as the "black sand plane," when they come to farm it for a living.

The *Old Testament* has always been the arsenal whence infidelity has drawn its weapons; but Christ *indorsed* it as the *Scriptures of truth;* therefore, an attack is made on him, to degrade his person, to deny his claims, and to bring his authority and plan of salvation into contempt! To effect this, his divinity is derided and denied, and his humanity declared to be the offspring of sin and shame! (*Hare's Volume*, p. 217.)

He is declared to have been *ignorant* of the future state!

"764. There is no small degree of contradiction in Scripture respecting the locality of heaven. In addressing the thief, paradise is identified with heaven by Christ. '*St. Paul is alleged to have been taken up into paradise,*' says Harbaugh; yet, according to the map accompanying the work of Josephus, Paradise is represented as being upon the river Tigris, near the Persian Gulf. The idea given of the abode of Adam and Eve, in Genesis, conveys the impression that it was a terrestrial locality."

"766. Elijah was carried up to heaven in the sight of Elisha. The commandment makes heaven above, the earth beneath. Christ was seen ascending by his disciples, and according to the Apostles' Creed, after descending into hell he arose on the third day and ascended into heaven. Yet Josephus consigns both heaven and hell to

a subterranean region, like the Elysian Fields and Erebus of the heathen, but places them on each side of a lake of everlasting fire. This representation is sanctioned in the allusion by Christ to Dives, Lazarus and Abraham; the former, broiling to eternity, requests that Lazarus should get a little water, to cool the tip of his tongue. This, Abraham declares to be *impossible*. Hence it appears the parties were so near as to converse with each other, and for those who were blest to witness the sufferings of the damned. Thus, according to Christ, as well as Josephus, heaven and hell are in immediate proximity, and both must be in the infernal regions."

"1273. It has been shown, moreover, that, although Christ occasionally referred to hell, yet he gave *inconsistent* views of it. (738, 764.) At one time, it is fire, into which any one is to be doomed for alleging his brother a fool, whether this allegation be true or not; at another it is utter *darkness*, with weeping and gnashing of teeth; and of course there could be no fire. Then the disgusting description given by Josephus is sanctioned, agreeably to which, like the Elysium and Erebus of the heathen, both hell and heaven are subterranean localities, but separated by a lake of unquenchable fire, across which Abraham and Dives converse. At another time, heaven is above. He ascends to heaven in sight of his apostles, yet the penitent thief is to be with him in paradise, which, agreeably to Genesis and Josephus, is upon the earth, on the river Tigris, near the Persian Gulf. But wherever the Elysium and Erebus of the Gospel may be, all souls, according to it, are to remain in their graves till the '*last* day,' and then, like Samuel, being called up from their tombs, are to be sorted into two squadrons, of which one is to go to an *undescribed* heaven, the other to the 'hell-fire prepared for the devil and his angels, from the beginning of the world.' The injustice which would follow from a judgment of this kind, by which two souls, differing from each other only by a shade, would meet a fate so different, that one would have to go to heaven, the other to hell, to remain eternally, is so manifest, that, like the ultraism of the same record, it loses its effect altogether upon people in general.

"1274. It must be clear that the great mass of professed Christians are very little restrained by their fears of such an eternity of punishment. Had Christ *any specific knowledge of the kingdom of heaven, to which he occasionally alluded*, wherefore did he not convey that knowledge to his disciples? But they seem to have learned no more from Jesus than Moses did from Jehovah, and hence their querulous inquiry as to what would be their reward. But the promise of judgeships, (743–745,) of worldly preëminence, was a satire upon them. It argues that he considered them as worldly-minded. Had he known the world to be looked upon by the apostles as beneath consideration in comparison with immortal life, he would hardly have insulted them by the offer. But their tone has a great deal too much of the Swiss in it. Had they been so very dull, or Christ so reserved, that the idea was not conveyed to them that, in acting the part of pious, virtuous men, they would have the reward promised to the righteous in the other world?

"Thank God, no Spiritualist who reads with attention the communications given in this work, will ever inquire as to the extent of selfish reward which he is to enjoy! He would be impressed, by his general knowledge, with the idea that the less any being is actuated by selfish aspiration, the greater his capacity for happiness and his pretensions to the means of felicity,"

This specimen of total badness, is as remarkable for its *stupidity*, as for its *ignorant arroganee*. Dr. Hare seems to have pilfered Tom Paine, and having stolen his thunder, hopes to make it reverberate as his own. It is rather difficult to say, of which the author is most worthy, pity or contempt.

The *precepts* of Christ are declared to be impracticable, and the whole system of his religion unphilosophical, unwise, and a failure!

"1089. Revelation assumes God to be omnipotent, omniscient, prescient, and all good, yet represents him as

under the necessity of subjecting his creatures to probation, to find out what, by the premises, he must foresee. It represents him while wishing his creatures to know him and his attributes, as *not teaching* them that which he wishes them to learn, yet punishing them and their posterity for ignorance arising from his own omission."

"1099. As respects the *precepts* of Christ, those on which he laid most stress are not only neglected, but grossly violated, by the opposite course being sanctioned by the overruling sentiment of society. Nothing would subject a man to more contempt in Christendom than a tame submission to blows, or being so poor as to wear patched or ragged clothes. There are few, if any, in Christendom, who would not rather have any deficiency in attire attributed to accident or taste, than to poverty.

"1100. I have shown that the idea which the Pharisees entertained of heaven, as portrayed by Josephus, representing the wicked like the rich man within sight of the good, would be a hell to a good-hearted angel. This representation is sanctioned by Christ in his story of the rich man and Lazarus. The only reward promised to his apostles was worldly preëminence in the form of judgeships. Hence it were hardly reasonable for those who are subordinate in merit to the disciples to expect any better remuneration. Hell is as absurdly as horridly typified by eternal exposure to interminable fire.

"1101. Thus neither among the Jews, nor among Christians, has the Bible furnished any adequate account of a future state, nor has it been productive of higher morality; since the only morality which does exist, *is coupled not only with the neglect, but with the violation of those precepts which the Gospel inculcates.*" (!!!)

"1111. Now to me it seems that the nominal profession of a faith in *facts* which are absurd and contradictory, and professed reverence for *precepts* which are as utterly impracticable as unwise in the abstract, induces this monstrous incompatibility of the actual morality of Christendom with the professions of Christians and doctrines of Christianity."

"1129. The expectation of washing away sin through the merit of a bigoted belief in Christ, coöperating

with the vague, contradictory, and irrational idea of heaven and hell recorded in Scripture, seems to be the reason why Christians act so inconsistently with the precepts of Him whom they professedly adore.

"1130. Nothing can be more inconsistent with the *religion inculcated by my spirit-friends*, than the idea of atonement for sin by faith in any religion, true or false.

"1131. Had there ever been any available light let in from the spirit-world, this error had been denounced, and having been thus stamped as erroneous from on high, could not have acquired or retained its mischievous hold of so many millions of human beings, by substituting blind faith for genuine virtue.

"1132. Another reason why, throughout Christendom, the vices most deprecated by Christ are those preëminently prevalent, is, that his *precepts* were absolutely impracticable, unless explained away in the style of Lord Peter in the '*Tale of a Tub.*'"

"1198. The actual morality of Christendom being the inverse of that excessive and impracticable restraint which Christ enjoined as the object of his mission, must prove that *his doctrine could not have originated with a being by whom its failure must have been foreseen.*"

"1117. Again, the precept to return good for evil, would, if acted up to, encourage evil."

"1113. It strikes me, from the considerations presented under the head of Mundane Wealth, that the precepts of Christ were fundamentally erroneous, so far as they discredit and discourage efforts for the honest acquisition of wealth. (!!)

"1114. God has given the fowls of the air feathers as a natural clothing, and thus any effort to procure clothing on their part is rendered unnecessary; he has not given them hands nor intellectual ingenuity to *spin* and *weave*. On the other side, with little exception, man is naturally devoid of clothing, and requires clothes to protect him from the scorching solar rays or freezing blasts of winter, but *has* been furnished with the *hands* and the *ingenuity* to *spin* and *weave*. Under these circumstances, was it reasonable to allege that man should be governed by the example of the feathered creation? Was it reasonable to

infer that there should be no spinning or weaving by men, because there neither was nor could be any performed by fowls? (!!)

"1115. Again, the lily, like all other vegetables, not only comes into existence naked, but remains so, since it neither can nor will clothe itself, and would perish if by any artificial clothing it were shut out from the influence of the solar rays, and from the absorption of carbonic acid, which furnishes the vegetable creation with the carbon requisite for the fibres essential to stability. Hence the allegation that Solomon in all his glory was not *clothed* like the lily, is irreconcilable with the nature and actual state of this beautiful flower, which is destitute of clothing by nature, and which would perish if it were clothed. The skin of vegetable leaves, to a certain extent, performs for them what mouths do for animals. How unreasonable, then, to argue from one to the other, that man should imitate the vegetable; or to compare a plant, naturally and of necessity naked, with a king gorgeously clothed? (!!)

"1116. The degrading a rich man, whether honest or not, to the level of a felon or murderer, as respects accessibility to heaven, and of course favor in the sight of God, is so erroneous, that there never was a precept which was less respected in practice, by the votaries of its Author." (!!!)

"1328. Meanwhile, the communications which I have submitted involve the idea of progression, and convey infinitely more knowledge of futurity than the Old and New Testaments taken together." (!!!)

"1094. Praise be to God that he has sent us a new way to religious light, not associated with this *detestable* immorality!

Thus Christ and his teachings are disposed of, before the "noble scion of a noble man" can get a fair sweep at Moses; and now for harmless fury.

"1091. In the Bible, God is represented as susceptible of *jealousy*, of *wrath*, of authorizing the butchery of three thousand Israelites for worshipping a golden calf; sanc-

tioning the massacre of the whole nation of the Midianites, with the reservation of the virgins for violation by the bloody murderers of their kindred."

Here is one of the wickedest untruths that malevolence could invent; it is an utter falsification of the record. (See Numb. 31 : 18.) These virgins, the Israelites were permitted to keep as *female slaves*, while the existing laws against fornication and whoredom were in full force. (Deut. 21 : 10–14.)

"1120. But I am conscientiously of opinion that the respect paid to Abraham, Jacob, Moses, Samuel, David, etc., by which one five hundred-millionth of the blood of Abraham is made an honor to Jesus Christ, is among the reasons of the low state of morality among those who consider the Bible as the Word of God, *and are thus led to view, with indulgence, prostitution, murder, massacre, rape, cheating, and fraud.*" (*!!!*)

"1098. The *Old Testament does not impart a knowledge of immortality, without which religion were worthless. The notions derived from the Gospel are vague, disgusting, inaccurate, and difficult to believe.*—The Pentateuch did not give the Jews an idea of immortality, nor were those Jews distinguished for morality, who from other sources than the Pentateuch embraced a belief in immortality."

This is contradicted by many writers on Spiritualism, who quote largely from Moses, to show the frequency of *spirit apparitions and communications* in his day; and the argument obviously is, that such were the abundance of them, that immortality was then as forcibly demonstrated to the senses as it could be; and the labored attempt at proving it, would have been as foolish as an attempt to prove the existence of God. In arguing with the Sadducees, to prove the doctrine of immortality, Christ drew his evidence from the Pentateuch. (Mat. 22 : 32.)

"1140. But wherefore should such implicit confidence be placed in language alleged to have been held by Moses or any other ancient author? or should they be credited, even when they allege God to have used such words as these, "*Let me wax hot in my wrath that I may consume them*"? The motive for this imputation against God, was that Moses might take credit for *moderation* in slaughtering only three thousand of God's chosen people in one day, for worshipping a golden calf, made by his own brother, afterward made high-priest. Thus the ringleader being the brother of Moses, was loaded with honors, while those whom he led astray were to be massacred in cold blood. Yet it is on such witnesses as this *blood-thirsty, blasphemous bigot*, that orthodoxy relies for assuming the Pentateuch to be the word of God, censuring, if not persecuting, all who do not concur with it."

According to the *teaching of these Spirits*, the Sabbath-day is to be desecrated and annulled.

"Fortunately the doctrines, since *taught by the spirits*, entirely corroborate the suggestions of this essay; so that Spiritualism, natural religion, and literature, may hereafter go hand in hand on Sunday.

"1236. This now gloomy day may, through the happy united instrumentality suggested, become a day of real intellectual improvement, as well as of every species of variety of innocent recreation. Yet every species of selfish sensual pleasure will be avoided and condemned by every conscientious believer in spiritual manifestations.

"1237. It is suggested that persons opposed to sabbatarianism, inconsistent with the early and long-continued practice of Christianity, and with the freedom of conscience guaranteed by the Constitution of the United States, should unite to render Sunday (erroneously called the Sabbath) a day of moral, literary, and scientific instruction, for those who, dissatisfied with the sectarianism of the existing places of worship, pass the day without edifying occupation."

No doubt we shall soon have a vigorous effort made to abrogate all laws touching this Christian Institution.

The *falsehood* and *ignorance* displayed in the following, will show that the head and the heart of this apostle of Spiritualism are equally in a pitiable condition.

"1277. Christ fully justified this opinion, when he alleged himself to have come as a *sword, not as a messenger of peace*, and to set father and son, mother and daughter, etc., at variance with each other, making the people of a man's own household his foes. It may be said that he identified himself with piety and rectitude; so that it was for the virtue of which he, as the Son or missionary of God, was the representative, that he plead; *but this pious devotion has much more of self in it than people imagine.* They identify God or Christ with the welfare of their souls and bodies. It is through the hope of benefit to these that they take such a deep interest in God.

"1278. But is it not strange that the Christian religion should be treated as a harbinger of peace and harmony when, with its entrance into the world, came the intolerance, before confined to Judea, and when by its founder it is represented as a sword, to sever the dearest ties by introducing the poisoning idea that belief could be a virtue or a sin? It seems to have been the cause of a peculiar animosity which has always accompanied its progress, if not its endurance, and which set the example to Mohammed of attaching the same fanatical idea to another basis, comporting with his individual aggrandizement, at the expense of much human misery.

"1279. The language of Christ held to his apostles, showing that he considered them as thirsting for temporal honors, and his aspiration for the *throne* of his *glory*, situated, of course, in the same mundane region, may warrant the surmise that his views did not differ from those of Mohammed as to the ultimate object, however much he may have found it necessary, under the Roman despotism, to fight with the tongue instead of the sword.

"1280. But how can this sentiment be justified in which he makes devotion to himself irreconcilable with the holy ties between the child and his parents, or the parents and their children? The God of Spiritualism would view parental and filial love as the truest piety. He asks only that love. He has not constituted us to have that sort of love for him. Had he wished it, he would have made us so, as to be thus actuated.

"1281. 'He that believeth in me shall have eternal life.' 'Thy faith hath made thee whole.' These allegations produced a change in the world at large. That bigotry and animosity which led the Jews to consider that all who did not agree with them in creed, were objects of spoliation, massacre, rape, enslavement, were now extended to other parts of the world."

"1387. But among the calumnies to which I have alluded, are those which represent the human heart as innately wicked, and only to be corrected by religious regeneration. All the souls created since Adam ate the apple, must be born anew, thus drawing a marked distinction between those who have gone through this second birth, and such as myself, who have not undergone this recuperative process. But what man of common-sense draws a line between those who are thought to have been born over again, and those who have not? The great majority of those who call themselves Christians, do not put any more trust in one who has gone through this second birth, than in one who is not deemed to have been thus regenerated."

"1285. But the spiritual manifestations, and the intellectual, the heart-felt intercommunion with my relatives, friends, and the immortal, great, and good Washington, *now enable me to assert that there is not, nor can be upon any record of the past, any evidence so complete* as that presented to my senses, concurrently with a multitude of observers. I now, therefore, feel myself warranted to speak out what my reason justifies and my conscience dictates; and have not hesitated to express the opinions which are spread out upon the pages immediately preceding that which contains this exposition." (!!!)

Dr. Hare has written sixty-six octavo pages on "the influence of Scripture on the morals of Christians," full of gross blasphemy, impiety, base insinuations, and abuse; and all this, according to the last quotation, he feels "warranted to speak out," by the promptings of "his immortal advisers," including the "great and good Washington," who, be it remembered, was a Bible Christian.

It is a pity that this "member of various learned societies," forgot to record another saying of Christ: "Those things which proceed out of the mouth come forth from the heart, and they defile the man." But perhaps the omission was designed, as an unfavorable inference against himself might have been suggested.

The question now may fairly be asked: Who is this paragon of virtue, that the spirits have chosen and authorized to utter such calumnies against God and man? Dear reader, according to his own account, a DUELLIST, who either did, or would have imbrued his hands in human blood! Here is the evidence.

"884. Again, I wish the circumstance I am about to mention to be explained by psychology: I was sitting in my solitary third-story room at Cape Island, invoking my sister, as usual, when to my surprise I saw Cadwallader spelt out on my disk. 'My old friend, General Cadwallader?' said I. 'Yes.' A communication ensued of much interest. But before concluding, I requested him, as a test, to give me the name of a person whom *I met in an affair of honor more than fifty years ago, when he (General Cadwallader) was my second.* The name was forthwith given, by the pointing out on the disk the letters requisite to spell it." (P. 171.)

This is our lecturer on the "Influences of the Scriptures on the morals of Christians"!! The quotations we have

made, prove him to have "progressed" *some*. Now, if the spirit of a man may be ascertained by that which comes through his mouth from his heart, and if "malice aforethought" in law, is esteemed the core of a capital crime, then it will be seen that our apostle has somewhat "progressed" since the "affair of honor." The spirits, we opine, have unwittingly let out their own character by their choice of Mediumship in this instance.

In his chapter on the "Moral Influence of Spiritualism," after disgorging upon Christianity, he obtains relief in this culminating paragraph:

"737. Spiritualism has the merit preëminently not only of furnishing a knowledge of immortality beyond the grave, but a precise knowledge of the spirit-world in lieu of the silence of the Pentateuch, and the vagueness and inconsistency of the Gospel."

Our author is a living commentary upon this part of his work. He has tried hard to brain Christianity, but has only mauled the head of poor Lindley Murray. The bitterness of his talk is an unfortunate (may-be, fortunate) exposition of the character of his "familiar spirits." We think all considerate men will accept this as a *test*, far more certain for discovery, than his "spiritoscope" for the proof of the goodness of his "immortal advisers."

Mr. Capron says in a quotation, p. 308: "The revelations through the mediums vary somewhat, yet all are of a *radical* character. They teach the overthrow of *existing church organizations*, and say that *vital changes must be made in the social and commercial world*."

Oracle Davis says, (Free Thoughts, p. 15:) "We mean to drive the plough-share deep into the soil of popular theology and into the *origin* of those texts which priests hurl at the movements of every true reformer."

The harmony, unity, sympathy, and participation of the same spirit, upon which, in all "communications," there is so much hortatory matter, are the supposed qualities necessary to give completeness of effect to a vigorous warfare. Their doctrines, practices, aims, and end we have laid bare. They mean to combine their own, with the agency of spirits, to subvert Christianity. They mean to destroy, if possible, the Church. They mean to subvert the influence of the Bible. They mean to inaugurate the vile sentiments of Tom Paine, his compeers and pilferers, as the only true principles compatible with the "rights of man." They mean to effect radical changes in the *social and commercial world.*

Fourierism and free-love will accomplish in the *social* system what the "doctrines of demons" will do in the *religious*, and thus revolution is to upheave the very foundation of the existing order of things!

A correspondent of the *New-England Spiritualist*, writing from Albion, Mich, May 5, 1855, says:

"Our cause has prospered finely in this place for the last year. We now have regular preaching through Mrs. Sprague, of Bellevue, twice on Sundays and once on Thursday evening of each week. Our numbers have increased within the last year from about a dozen to from three to five hundred believers, and the ranks are swelling daily. We now have most of the different phases of the phenomena. Mediums are increasing in numbers and improving in development all around us. We have had a strong opposition from the churches (as a matter of course) and their hold has been strong on the public mind till within a short time past. It has recently very much diminished. The Methodist State Theological Seminary is located in this place, with its dozen ministers and more in making. But their ranks are weakening. Several of their strongest supporters have bolted and come over to the Spiritualist ranks, and many more wavering and in-

quiring the way. I would state as a proof of progress, that the Baptist and Episcopal churches are closed for want of a support; and a few weeks since the Presbyterian minister had a sudden call to leave, on two weeks' notice, and remove to Connecticut, and the society are left to the mercy of the elements, with their house also closed—probably no more to be opened as an orthodox church. The Methodists have been straining every nerve to sustain themselves, but their minister was heard to tell one of his members that if the Spiritualists' meetings were kept up in the Hall, by *that woman*, three months longer, they would have to close up their church for want of hearers! This last winter they had a protracted meeting for about a week, every night. When the evening came for Mrs. Sprague to speak in the Hall, it was crowded to overflowing, and many went away for want of room to stand. Some of them went over to the protracted meeting at the Methodist house, and on their arrival there found only *fourteen* besides the minister, who was trying to rally them to battle against the common enemy. * * Light is springing up, and the dark forms of formal worship are fast passing away. Many minds that have hired their thinking done for them, are now trying to reason for the first time for themselves; hence their progression.

"Yours for the promulgation of the Harmonial Philosophy. ELMER WOODRUFF."

A correspondent to the *Telegraph*, when writing an account of a pic-nic near Boston in 1854, says: "The second speaker was J. S. Loveland, who at present presides over the Charlestown Society as a speaker. Mr. L. was formerly a Methodist Episcopal clergyman of good standing, but having had his eyes open to the glorious truths of modern Spiritualism, he at once buckled on his armor and came out boldly into the *great battle-field of progress to fight the hosts of old theology*."

Mr. Davis, in his "Review of Bushnell," holds the following language:

"The thunders of a stupendous reformation are soon to issue from the now open mouth of the Protestant Church. The supernatural faith," that is, a belief in the authenticity of the Scriptures, "will be shaken, as a reed in the tempest. New channels will be formed for the inflowing of new truths, and then a long-promised era will steal upon the religious and political world. You may be assured of the truth of this *approaching crisis*. The world must recognize it, because it will be accompanied with *war;* for politics are inseparably connected all over the world, with religious systems. Religion will develop reason; but politics will impel the masses to *unsheathe the sword, and to stain the bosom of nature with blood!* Friends of progress, be not discouraged, for the FINAL CRISIS must come; *then the strange interregnum.* Protestantism as now constructed will first decay; because it is to be divided into two — the smallest party will go back into Catholicism; the other will go forward into rationalism. And then, after a succession of eventful years, a political revolution will hurl the Catholic superstructure to the earth, and the pristine bow of promise will span the heavens. The children of earth will then be comparatively free and happy! for the *millennial* epoch will have arrived; and there will be something like a realization of peace on earth and good-will toward men."

Let it be remembered, these sentiments are expressed by the promptings of the *Spirits*, and this threatened warfare which is to desolate the land until Protestantism and Christianity in every outward form is extirpated, is declared to be certain by *Spirits*, who exhort their votaries not to be discouraged, for this "FINAL CRISIS must come."

Thus the elements of war are gathering, and the host of Spiritualists are preparing by the drilling of devils, to be the active soldiery in plunging their country into the horrors of a bloody conflict.

What are we to think of this? How should we regard men who can commit themselves to a system encouraging treason, persecution, and anarchy?

Thus we are given to understand that war is proclaimed upon every institution, religious and civil, with which we are accustomed to associate our ideas of all that is valuable to humanity. This avowed design we hold to be, to the intuition of every reasonable man, as diabolical in its conception as it would be in its execution. It bears upon the face of it the impress of all evil. The monstrous issues involved are so transparently damnable, that modern Spiritualism could not have met with such extensive favor without the agency of the Devil, who "goeth about as a roaring lion, seeking whom he may devour." Men are depraved enough, without restraining grace, to accomplish vast evil in every walk of life; but bad as they may be in and of themselves, we do not think that the *idea* of associating themselves with spirits for such extensive operations could have originated in a human brain. It came from hell; it could come from no other place. We defy any man to think of any possible evil that may not grow out of this movement, provided it be successful. An extensive course of reading, large samples of which we have given to justify our opinion, has convinced us that the inevitable necessary results of the prevalence of this system, if realized, would be perdition to our race in this world, as well as in that which is to come. The *originality* of the plan, moreover, is so entirely beyond what human intellect would naturally contrive, that it bears with it the evidence of its extra-mundane source. We believe the primary movers to be THE DEVIL AND HIS ANGELS.

Far be it from us to denounce those engaged in this horrible cause as "sinners above others." They are not.

We find associated with it, men and women whose reputation, influence, and social worth, have long entitled them to respect as good citizens. But they have been grossly deceived; and their selection for this work is in keeping with the known craft of the Devil. He never chooses incompetent agents, and in order to avail himself of their services, he must contrive to deceive them. And what plan so effectual as that in which his spirit agents should "steal the livery of heaven," and, with the language of sweet affection, personating departed friends, give such astonishing small tests as should beguile them? We do not believe that ladies and gentlemen, now deeply in this business, would suffer their names to be emblazoned to the world, as its advocates, did they believe a tithe of our representations. Hence we have been careful to give copious proof from what the spirits actually say and do, in justification of our language, which otherwise would have seemed unwarrantably strong. And here let it be observed, that we have not taken the language of "low, unprogressed spirits," but have confined ourselves to the "revelations" of such as have been accepted as belonging to the higher spheres. These persons have seen and been conversant with the wonders they relate. They are not deceivers in this respect. So wide-spread, in our own country and in Europe, have been these manifestations, that the idea of collusion is simply absurd. They are earnest and energetic in their assertions and belief. They are honest in their relation of such facts and language as they rightfully attribute to *evil* spirits. They do not *mean* to deceive their fellow-men. They admit that there are deceivers among them, whose impostures they denounce as readily as the best can do. But all this only helps on the mischief; for who does not see that the occasional manifestation of diabolism is necessary to the success of the general imposture?

Persuaded that they are able to detect evil spirits, they are confirmed in the belief of, and surrender themselves to the guidance of "guardian angels," who say any quantity of pretty and taking things, and moreover accomplish some small matters of momentary good, and some things that will impress mortals with the idea of their benevolent nature, so as to fasten their victims more securely in infernal snares. All this is perfectly compatible with devilish agency, and very necessary to its success. There is nothing which Satan wishes more to impress upon the human mind than the belief of his own nonentity. He is well pleased with the utmost ridicule that can be heaped upon the idea of a personal Devil. It is necessary to his complete success.

This war proclaimed upon Christianity, we presume, will be carried on. In the case of Mormonism, we have seen what has grown out of pure absurdity. Therefore we have no assurance against a worse evil, in the good sense of men, when they suffer themselves to be rifled of it by a system like this. We are only anxious to uncover the enemy, and unmask his batteries. The forewarned will, we trust, be forearmed.

CHAPTER X.

AN ADDRESS TO RECREANT CHRISTIANS.

GENTLEMEN SPIRITUALISTS: Having deliberately abjured Christianity and fellowship with its adherents, you would not probably esteem it a compliment were we to salute you by the usual term of fraternal address, common among your former associates. To avoid offense, we therefore address you by the distinctive name you have adopted in your choice of a *new religion* whose nature and claims we have been at some pains to investigate.

Your former connection with Christianity, and our own experience and honest convictions recorded in the previous pages, we think will justify us in the use of a few parting words of truth and soberness, designed for you, in the hope that you will consent to review the ground you have trodden in your exodus to the promised land of Spiritualism. The writer belongs to a class, with whose motives, design, and general character, your authors are accustomed to deal very rudely. He mentions this, not as a reason for retaliation, but as a consideration which, in your esteem, he thinks, ought to excuse the liberty he takes to speak plainly, on a subject of immeasurable importance to all men; and as they claim

the right to animadvert upon our principles and practices, it surely will not be considered out of place here to expose the sophistry and folly of the belief which they think justifies their course.

It is a matter of boast with your leaders, that a large number of professing Christians, both of the ministry and laity, have abandoned the Church and are now rejoicing in their deliverance from the bondage of creeds and confessions, and the reigning power of popular theology. We have no reason to doubt the fact, because it is in accordance with the predictions of the New Testament. If you will take the trouble to reöpen that book you have cast down from the high position it once professedly occupied in your esteem, you will find it recorded, that an extensive falling away from the Church of professed adherents, should take place, by means of *seducing spirits:* see 2 Thess. 2 : 3–12 ; 1 Tim. 4 : 1 ; 2 Pet. 3 : 3 ; 1 John 2 : 19 ; Jude 18, 19.

This is a very remarkable fact, verified in your own history; and the recent movement in which you have taken a conspicuous part is one of those fulfillments of prophecy which, in our judgment, go far to vindicate the high claim of that book to the faith of all reasonable men.

In our reading, we have met with the names of many *Universalist*, and of some *Unitarian* ministers who have become Spiritualists, and now go about seeking whom they may persuade. But as these did not belong to the Church of Christ, any more than they do now, they had nothing of any moment to part with in making the change; and can not in fairness be claimed as converts from our communion. We have also met with the fact that several *Methodist*, and other clergymen of the *Arminian* type of the Christian faith have fallen away; but we have not seen an instance of a sound *Calvinistic* divine

riven from his mooring upon the Rock, and driven into this stygian whirpool which has been recently formed in the troubled waters of human opinion. Our limited observation among the deluded laity leads us to think that few, if any of them, had entertained Calvinistic views of divine truth, previous to their slumping in the slush of an effete heathenism where our modern adventurers are now found plunging, led on, as they think, by spirits sent from God to guide them into the right path. We mention this by the way simply to show the *practical value of Calvinism* in affording well-tried general principles for the protection of both heart and life from those fatal errors to which we have already referred: but let that pass.

We admit the fact that "you are many," who have relinquished your former faith, and have adopted in its stead, a necromantic system which is, as we have shown, essential heathenism. We would not venture this assertion, had we not first succeeded in producing a large amount of evidence corroborative of our position—evidence with which the most of you, perhaps all, are unacquainted, and the previous knowledge of which would probably have caused you to pause before assuming the attitude you now glory in before the world.

We fain would hope that the whole matter will now loom up before you in a new aspect, and that reflection may lead you to consider the danger into which you have been led; though we must confess that hope to be very small, because the fascination which has charmed you into the coils of the serpent is strong in itself, and fortified by that pride of opinion to which generous retraction is more repugnant than reputed perseverance in error; and because "there is a sin unto death." Had you been seduced into some false step, which could be

shown disastrous to your happiness and your earthly hopes, you would ultimatedly have been grateful for any effort made to induce you to correct it. In the present instance, we think, interests far dearer than earthly ones can possibly be, are in imminent peril; and an honest effort to reveal to you the danger we speak of, should be generously treated, and shield the one that makes it from every imputation of unworthy motive, and from the absurd charge of a bigot's zeal.

You have, no doubt, been led to embrace the doctrines of Spiritualism, because you have been sorely puzzled by certain "manifestations" wonderful and, if you please, superhuman, and supposed to be altogether new. Because you could not otherwise account for them, you have supposed that the roundabout assertions of Spiritualists must be accepted as true, attributing them all to the agency of your departed friends and other human spirits, who by this newly-discovered method of telegraphing from their spirit-home, seek to console us respecting their own condition, and to improve ours, by emancipating us from the shackles of the Christian faith, and by animating us with the prospect of supernal gardens, far superior to that of "the fabled Adam;" and of glorious bowers of ease where you, and all others, may sing, and dance, and play, and ride, and roam; where your delightful labor may be very sensibly expended in driving a *saw-mill*, if you please, in the spheres, just like that described by the Judge; and where you may enjoy refreshing draughts of ambrosial *buttermilk* from just such an ample spiritual *churn* as he saw in that spiritually comfortable home of which he discourseth, where every thing fitting, is well arranged and most befitting spiritual house-keeping; and where all things are just as they are here, only more so! You have preferred the *poetry* of this intensely imagina-



tive state of things in the future world, based upon the primary ideas of a gross and sensuous experience in this, to the sober *prose* of Gospel fact, of which we believe we can form no just conception, for reasons already given. All this, and much more of the same sort, you receive as the communications of good spirits, whom we have convicted of the grossest absurdity, and whose didactic teachings are much worse than their descriptive "pen and ink sketches" by the hands of your writing media.

The *new facts* of your chosen "religion," we have shown to be the *old fictions* of a worn-out superstition of a barbarous age revamped, and dressed up to suit the times; and the doctrines taught, we have shown to be the concentrated elixir of delusion drawn from various mythologies of heathen folly. We have honestly followed the direction of your leaders under the most solemn pledge that we should gain a perfect assurance of the most consolatory facts and truths that ever fell upon human ears, if we would only consent to investigate. We have been complained of as unfair and unwise for not adopting the course which has led great and distinguished men of all classes to the enjoyment of a happiness which gilds this life with the glories of a new revelation, confirmatory of the old, and withal corrective of many modern errors. We have been challenged in terms of the most vigorous phraseology, and our tardiness to accept, has been attributed to the unworthy motives of cowardice and bigotry. We have satisfied the demand made. The results of our investigation are now before you, and we hope none can complain of our lack of thoroughness. We have consulted and "tried the spirits," and found them to be LIARS. We have allowed your leaders to tell their own story, to speak in copious extract from their own books; and our readers now know what

Spiritualism is, in all its capabilities to befool the intellect and to destroy the soul. Now let us reason upon the matter.

You take it for granted, that the spiritualistic theory of the agency of your departed friends must be true, because it seems to be the only way of accounting for the wonderful facts by which you have been confounded in all your attempts to reach an adequate cause, this side of the spirit-world. This is your *first* error.

Although we accept the facts, and also the theory of spirit-agency, we do not grant that the *true* cause of these manifestations is the agency of *your departed friends*, or of any human spirits; and we have shown that you can not *prove* it; nay, that you have no firm ground at all upon which you can support your supposition. For it is evident, from the admissions already quoted, that the manifestations through ancient media of heathen notoriety, are accepted as of coördinate authority with those of your modern movement; and of course, ancient authors, who have recorded more wonderful things than any that you can boast of, and have pursued the subject to a greater extent, and for a much longer time, and with greater advantages than your authors can pretend to, must also be accepted as faithful scribes, and profound philosophers, and authoritative sources, whence we may derive facts and statements and doctrines, as true and as useful as any or all of the contents of all the books of all the authors on Modern Spiritualism. Take, for instance, Porphyry; a man of irreproachable life according to the moral standard of his day. He says, that "there are some who suppose, that there is a certain obedient genus of demons, which is naturally fraudulent, omniform, and various, and which *assumes* the appearance of the gods and demons, and *the souls of the deceased;* and that through these, *every thing*

which appears to be either good or evil is affected." Now consider the answer to this, by the "divine Iamblichus," whose heathen piety and acknowledged learning secured for him the respect of the age in which he lived. He admits the fact, but contends that the difference between good and bad spirits, is discoverable by the difference of the *light* by which they were surrounded! He admits the existence and operation of "evil demons, who assume the appearance of gods and good demons, an abundant evil-producing tribe." "An evil demon requires that his worshipper should be *just*, because he *assumes* the appearance of one belonging to the divine genus; but he is subservient to what is unjust, *because he is depraved.*" Add to this the admissions of your modern writers, and then say, where is the evidence that personating evil spirits are not the authors of a well-contrived, and successful system of imposture in which you are inveigled? Nothing less than *moral certainty* here, will do; but by their own showing, Spiritualists can not prove that they are not deceived. In such a position, what consequents may ensue of an evil nature to you, in the future world, none can know. Indeed, it *may* be a fearful fact, that you shall hear the very words that Christ says shall be addressed to the wicked—"Depart, ye cursed, into everlasting fire prepared for the Devil and his angels." Your terrible uncertainty must, in all reason, prevent the derisive smile, for at the worst, you will admit Christ to have been incapable of deception. Here we shall be reminded that you deny the existence of the devil and his angels, and of hell, upon the authority of spirits; but do you not see that your denial amounts to nothing? And why? Because you admit the existence and agency of *evil* spirits; because such spirits *personate* the souls of the departed; because "it is their nature to lie;" and therefore they contradict the

words of Christ. You assume what you can not prove, and that too, in a matter of the most momentous concern. This is your *second* error.

Now how do you know that these very evil spirits do not assume the names of your friends, and practise upon your credulity? How can you determine that they are not the very beings whose existence they deny, and whose good talk is craftily designed to obtain your confidence? How do you know that the manifestations ascribed to your friends, are not within the competency of their power, and actually produced by them for the very purpose of peopling their own dark domain with your deluded spirits? Here you have no *certainty* at all, where you most need it. For if the facts of eternity be as the Bible describes them, (and you can not show the contrary,) as you confessedly reject the method of salvation by Christ, you can not but see that your epitaph is already written, "He that believeth not, shall be damned." However unwelcome, and perhaps offensive, you can not evade this; and certainly honesty with your own souls demands that you should not evade, but meet it face to face. If Christ was justified in exclaiming upon the sinners of his day, "How can ye escape the damnation of hell?" what would he have said to those who embrace such a horrible system as Modern Spiritualism is proved to be in the foregoing pages? Now do not think to elude the subject by retorting: "Where is your certainty of salvation?" We stand on different grounds. If the Bible be false, and the Devil a myth, and hell a fable, we shall not be the worse off for our belief in the atonement of Christ, according to authority; but shall progress in the spheres as well, as fast, and as far as you; but if Spiritualism be a delusion, and Christ be true, then your unending portion is "weeping and wailing, and gnashing



of teeth," in a torment whose "smoke ascendeth for ever and ever." This descriptive phraseology sufficiently portrays a horrible fact to be realized in your future history. Now do not mistake; *we* do not denounce, nor anathematize; we only make the naked statements of revealed facts hypothetically laid down, just to show the absolute necessity of an absolute certainty on your part, of the truthfulness of the spirits, to whose guidance you have committed your souls. The words of the Saviour are not our words, the character of despisers and rejecters of the Gospel we have not drawn, the award of rejection from God we have not made. We simply submit what must be fearful fact, upon the supposition that Christ was no impostor, but spoke the truth. You once professed to believe this, you now cast it away as the delusions of "popular theology." We show you your *safety* in the faith of Christ, even admitting that to be a delusion; and we show you your awful danger in the system of Spiritualism, admitting that to be a delusion; and the probabilities of the latter are as a million to one. You will doubtless be instructed to put down all our impertinent words to the detestable canting of a priest, who one day must pour out spiritual sweat for this, on the Judge's black sand plane; but common sense will secretly tell you, for all that—"Better inquire about this matter of *certainty*." Who could stand the derision of devils, for being such a fool as to swallow an undiluted lie?

Now we fancy, that no additional evidence could augment the certainty of the conclusion to which we have come in this matter. We have let Spiritualists state their own facts and doctrines, visions, wonders, and works in their own language; and we have shown that if the Devil and all his legions should resolve their infernal conclave into a committee of the whole, to combine all their

powers of thought and pandemonic skill to contrive the subtlest scheme by which to beguile mankind, they could do nothing more, and would do nothing less than imitate the mode which God adopted to reveal his will to men. *Necromancy*, from first to last, has been their trusty delusion; and in trusting to that, you are led captive by Satan at his will. We, having been challenged, may certainly now challenge you to show the contrary; reminding you, with your permission, that it will not do to take for granted the thing to be proved. You admit that there are *evil spirits*. We assert, upon the best of authority, that they *personate the good;* and we have convicted *those accepted as good*, of contradictions and absurdities of which they could not be guilty, were they truly the spirits they claim to be. Dr. Hare, as we have shown, sends us to Judge Edmonds's work on Spiritualism, for the loftiest communications to be found; yet he says:

"Whatever want of ability may be shown, by Dr. Bell, to exist in the communications alleged to come from Paine, Swedenborg, and Bacon, or from spirits personating those distinguished men, it can not do away the valuable information which I have obtained from my spirit-father and others, sanctioned by a convocation of spirits. It has been shown that in a few pages of that communication, there is vastly more knowledge of our happy prospects in the future world, than all that can be found in the Scriptures." (*Spiritualism Dem.*, p 169.)

This certainly is very cool. You may search his book and you will not find a single test applied to ascertain whether his father and this convocation of good spirits were *personated* or not. He seems so delighted with the great commission of his apostleship, given by *Washington* and other great men, that his strong emotions make him

melt away entirely, and he seems never to have thought that one who is so mighty in confounding Christians, and showing off the fallacies of the Scriptures, stood in any danger of being himself made the game of personating spirits.

The following is a most ludicrous specimen of pathos and egotism:

"In this, my first interview," (with Washington,) "I premised that I wished to let him know that I had always been one of his most devoted political advocates, having always styled myself a *Washington* Federalist, and that I had as early as 1812 embodied my sentiments in some verses. He said he was aware that such verses were written by me, but would wish me to repeat them. I obeyed his request."

Then comes the veriest prose done in rhyme, the last three verses of which we give. It is followed by spiritual emotional tenderness, too great for laughter to withstand:

"Best and wisest of men! when counselled by thee,
Could thy people their treasure withhold?
When ruled by another, then could they agree
To lavish their millions untold?

"By Genet insulted, by slander aggrieved,
If thy wrongs unrevenged could remain,
For denouncing the men whom false he believed,
By a mob could thy Lingan be slain?

"Can the voice of the country for whom he had bled,
E'er sanction a murder so base,
Or the tear-drops of millions piously shed,
The deep stain from our annals efface?"

"As soon as the last words of the preceding verses were recited, I was thrilled by the following effusion:

"*My friend:* How my heart swells with grateful emo-

tion, at hearing that beautiful effusion from your lips! Yes, my friend, I strove while on earth, to carry out the impressions which were made on my mind by superior intelligences, and if I failed, my countrymen will bear testimony.

"Your noble father is a friend of mine, and I feel a love for you commensurate with his worth. He is foremost in the ranks of spiritual intelligences, and ready to act when duty calls.

"My friend, I sympathize with you in your arduous undertaking; but let me assure you that your reward will be greater than the suffering you have endured. Yes, most nobly you have fought against error; and you will yet place the banner of freedom high upon the battlement of truth. Farewell, noble scion of a noble man!

"GEO. WASHINGTON."

Having read this "effusion," the author, being an *impressional medium*, it was given to him, as Media would say, to intone this utterance, *staccato*, as musicians would say.

"Ugh! Is it possible, that you, 'Robert Hare, M.D., Emeritus Professor of Chemistry, Graduate of Yale College and Harvard University, Associate of the Smithsonian Institute, and member of various learned Societies'— is it possible that you could so completely absorb and deliquesce, without having first applied some sort of a respectable TEST to prove the *identity* of Washington!" That such an utterance was natural from an impressional medium, is quite evident.

No body can believe that Washington would be caught in such a farce; if this were his spirit he has sadly retrogressed. But we should like to know, if Bacon and Swedenborg may have been personated, why not the spirit of the Doctor's father? As to the "valuable information," it has no more claim to our acceptance, than that received from the Lord and the Baron. And as to its

being "sanctioned by a convocation of spirits," we have no evidence that they were not evil spirits practising on the Doctor's credulity; for not a *single test* was employed, so far as appears from his book, by which their identity might be established. We therefore must judge of this, by what the spirits say to the Doctor, and this *internal evidence* is dead against them. There is not a single thing uttered, that does not look very much like what personating demons would say, on our theory. They say nothing and do nothing incompatible with it. On the other hand they teach many things utterly inconsistent with reason, perfectly heathenish in their nature, and evidently pernicious in their tendency. And when we add to this, the assurances of ancients and moderns, as to the deceptions practised by spirits; the inadequacy of all tests, but that of the Bible, to detect them, what shall we say of such, who are accepted and relied upon, without the ordeal of one respectable test?

We feel ourselves therefore perfectly sure of our ground, when we say, that after you have thrown the Bible away, you have no means whatever adequate to elude deception: and as you accept the contents of the volumes whence our quotations are made, we must say that you are grossly deceived, by all the evidence that can expose the deception of spirits, mentioned by Iamblichus and others, to the glare of the day. Therefore the burden of proof is fairly on you, and you must "face the music," or brave the shame.

The Bible, which your fraternity repudiate, as the only rule of faith and practice, and which some of your writers blaspheme, reveals the existence and agency of "the Devil and his angels." These are the evil spirits, who are equal to every word and work hitherto proceeding from the agencies of your movement wherever and however ex-

erted; and as *the spirits are to be judged of by what they do and say*, we appeal to the doctrines they teach, to the terrible effects already produced, to the lack of benefit conferred, and to the evident tendency of the whole machinery as delineated in these pages, to prove that the Devil and his angels, whose existence and operations Christ and his apostles distinctly teach, and you as distinctly deny, are the authors and operators of all the prodigies, wonders, and marvellous occurrences; and of all the communications, intelligence, poetic, prosaic, and magniloquent effusions, embracing sense and nonsense, common and uncommon, from the day when the murdered peddler made the rumpus about his carcass in the cellar of Mr. Fox, down to the last fantastic trick of demons gamboling through the brains and twanging the nerves of your learned and unlearned media. This is our belief, and further we think that the completest part of the diabolical contrivance, is your asserted persuasion of the *nonentity* of its real authors! If such be really your persuasion, it is a remarkable verification of the scriptural announcement, that as a judicial act, "God shall send them" who are the willing dupes of "lying wonders," "strong delusion, that they should believe a lie." Now the wonders of Modern Spiritualism are not *lying*, because they are not true facts; but this is their character because they are real facts wrought *to effect and confirm your belief in* LIES. Thus the magicians of Egypt, by their wonders, persuaded Pharaoh, and God judicially hardened his heart, that for his abominable crimes against Israel, he might be left to bring upon himself swift destruction, and such was the result.

The *design* of these performances shows, that they are produced by no other but the contrivance and agency of the Devil, and that is to make man heathenish in doctrine

and in life. It may be worth while to look at this point for a moment. One of your leaders says: "*We insist that the real character of the spirits is most clearly revealed by what they do and say.*" We accept this as a sure test. Now we will begin with the latter: what do they say? We refer you to the various specimens of spirit-literature we have collected; and we hesitate not to affirm, that the common sense of mankind intuitively will pronounce the whole of them the veriest *brain-dribble* that ever oozed. Some of them no man can read, without incessant interruption by his own involuntary exclamations. Can it be, that Bacon, Locke, Webster, Channing, and others of their mental power and cultivation, could give vent to such detestable balderdash as we have quoted? If so, who does not see, that their minds must have been bedeviled, before they could consent to utter this most drivelling rigmarole as evidence of their *progression?* No, no; it can not be. We grant the intelligence, but it is of such a *type*, as to demonstrate the source of it, to every one that reads retaining his wits. It comes from personating demons, the underlings of Satan.

This is made most evident by the doctrines taught.

1. Of God, we have this descriptive phraseology:

"Do you mean to teach that God is distinct from Nature?

"No; Mother-Nature is not essentially different from Father-God. Nature is a negative part of the Positive Principle—even as man's body is the negative part of his Mind. There is not one thing which is body, and another which is spirit; neither is there one thing which is Nature, and another which is God. No; there is but one Harmonium, illimitable; in its positive aspects, 'Father-God'—in its negative departments, 'Mother-Nature.' Between Father-God and Mother-Nature, as I have affirmed, man and mind come into existence. Hence man is

legitimately and truly a child of both Nature and God. Nature is the WIFE of the Divine Principle, and the Divine Principle is the HUSBAND of Nature." (*Davis's Penetralia*, pp. 254, 255.)

You will remember that in previous quotations, Swedenborg teaches the *indentification of spirit with matter;* also how he insists, that *God is a principle;* and that *the soul is a part of God himself.*

It is impossible not to see, that *Pantheism* is one of the great distinctive features of your adopted religion; but Pantheism was the great doctrine of the *Hindoo* philosophy, of *Pythagorianism*, of *Epicurianism*, of *Stoicism*, of *Gnosticism*, and of *Manicheism;* therefore, Modern Spiritualism belongs to that family of systems denoted by the more general name of *Heathenism.*

This is made more evident by the unity of sentiment existing among our spiritualistic authors, the amanuenses of the spirits, on the subject of creation. The Hindoo Philosophy, and many others, taught the theory of *development*, by which souls were evolved from one part of God, and matter from another. We have quoted our authority for this idea as characteristic of Spiritualism.

In relation to the future *world*, the spheres of Spiritualism bear a close resemblance to the *Mohammedan* paradises; while the future life is much the same as that of *Platonism.* According to your system it is quite apparent that God can bear no *moral* relation to man! therefore no legal system can come from him called the *moral* law. But "where there is no *law*, there is no transgression;" hence sin has no *moral* quality This, yes, *this*, Gentlemen Spiritualists, is your system—and, if in your estimation Paul tells the truth, you are *Atheists*, that is, "without God, and without hope in the world." You

will pardon us for speaking as plainly, as your authors have done of others.

2. Since your adopted Theology gives such a view of God, as was incorporated in the most abject forms of heathenism, it logically follows that your Anthropology should be equally erroneous, and repulsive to the consciousness of our nature. Accordingly we find in the writings of your authors, such sentiments respecting man as ought to follow such sentiments respecting God. Here is a specimen:

"How many persons are there in the Godhead?

"There are in the Godhead and God-body (that is to say, in the imperishable Mansions of Father-God and Mother-Nature) all the persons that were ever developed on any star in the firmament or on the earth beneath; all men, all spirits, all angels, all archangels and seraphs, which people the immeasurable spheres of life and animation; for we live and move and have our being in the Divine Existence, 'whose body Nature is, and God the soul.'" (*The Penetralia*, p. 27.)

"The doctrine of the free-will or agency of the soul, is positively contradicted by every thing in nature and man." (*Great Harmonia*, vol ii., p. 230.)

It would be useless to quote more, though much of the same sort might be presented from various authors. We are told that man has no free-will, that he is the creature of a fatal necessity; nay, he is but the refinement of *matter* in his very soul.

It will be seen, from previous quotations, that he is not answerable to God at all. Why should he be? Having no moral freedom, he is not a *sinner*, for sin as commonly understood, does not and can not exist, being only misfortune, or the inconvenience of unpropitious circumstances,

and whatever crime he may be guilty of, it is not to be laid to the activity of his *free-will* or the wickedness of his *moral* nature, for he has neither; but it is to be accredited to his bad position, and to a combination of circumstances over which he has no control. He therefore is not a *responsible* being, for there is no *moral* law with its penalty to be executed by God, since God is only a principle! And as there is no law, so there is no gospel of salvation; since there is nothing to be saved from, and consequently no Saviour.

Now, just think, Gentlemen Spiritualists, see how admirably this operates, according to Pat's account of the matter, as given to the writer. One man murders another. Provided he escapes the halter, he shall do well enough in both worlds. Pat said, such an one would be uneasy in his conscience; but then this need not be, for conscience we are told, is a thing of education; and if it be educated in one way, so may it be in another. According to this expositor from the spheres, the soul can not be held responsible for any thing done by the passionate animal spirit! Besure, it must make an *atonement*, not to the *moral* law, for there is none; not to God, for he is a principle; but to *nature*, for becoming inharmonious! Thus leaving the world, a bad man goes into a state of *happiness*, which is limited only by his contracted capacity to enjoy: but no matter how great or numerous his iniquities, he is in a *much better state* than when on earth. Here is the evidence, as quoted by Dr. Hare, and coming from the spirit-world:

"No man is in a morally worse state, all things considered, by reason of passing into the spirit-world. The *worst* even are, if any way affected, in a better state there than in the flesh. They whose spirit sphere was purer, find themselves proportionally blessed. Many remain very



long in the lower spheres, where, though enabled to enjoy existence in the degee possible at such a distance from the divine focus of blesedness, they are 'spirits in prison,' and wretched in comparison with those in the paradisaical spheres. Their existence is a blessing to them even while thus *low*, and there is no such place or state as a HELL of unmitigated, hopeless misery. Meantime, God, angels, and all the higher spirits, are for ever seeking the elevation of the inferior spirits, by all just, wise, and appropriate means. And no one, however low and sluggish of progress, will finally fail to be attracted upward, obediently to the divine laws, from one degree to another, and from one sphere to another, till he reach the heavenly mansion." (*Spiritualism Dem.*, pp. 322, 323.)

But we are not sure that this is not an exaggeration of future misery, which by the way is a misnomer, because it is not *felt* to be such, and ought not to be, for it is unreasonable that diversity of *condition* should follow diversity of so called *moral* character, when there can be none, and when natural inability frees one from responsibility. Thus we are told by our divinely-enlightened Doctor on all such subjects:

"It must be conceded, then, that the prodigious diversity between virtue and vice is the consequence of contingencies, which are no more under the control of the individual affected than the color of his hair or the number of cubits in his stature." (*Ibid.*, p. 138.)

Therefore man is irresponsible for his sins, because he can not avoid committing them. On this we have something to the point in an author already quoted. (The answer is from spirits.)

"Suppose that bad actions can not not be avoided, as we perceive every day, is he who commits the evil punished for it?' 'Yes; for at his death he appears before

God, who has ever counselled him to do good, who desires naught but good; he then reprimands him by reminding him of all the bad acts of his life, pointing out to him, with mildness, the road he ought to have taken; recommends him to improve his conduct, and places him in a society suitable to his tastes.'" (*Celest. Tel.*, vol. i., p. 10.)

The only punishment then for the wicked, is a "reprimand" by the great *principle*, God, and an assignment to a place and society suitable to their taste. And as that taste improves, they rise in outward degrees of happiness as they rise in inward purity and refinement. In the words of old Pythagoras:

"The *condition* in which men are born has great effect on their condition here. You do not expect the ignorant boor, the vagabond who roams your streets, to be as elevated as yourselves. Why? Because the circumstances in which he was reared, and over which he had no control, made him ignorant, vicious, and criminal. But perhaps in the infinity of future ages, you will behold the power of that vagabond's mind transcend the united strength of Newton and Humboldt." (*Life in the Spheres*, p. 127.)

Such is the glorious prospect of "vagabonds" in the heaven of Spiritualism; which is not outdone by the representations of the Koran respecting the sensuality of the Mohammedan paradise; for we are informed that:

"Another feature is, that whether the connubial tie endures or not is optional. Hence those who have not found their matrimonial connection a source of happiness in this world, are at liberty to seek a new hymeneal union in the spirit-world. Where there have been a plurality of husbands or wives, those unite who find themselves happy in doing so. But, as if to indemnify mortals for the crosses



in marriage or in love, or for the dreariness of mundane celibacy, all are destined in the spheres to find a counterpart with whom they may be happy, there being peculiarly ardent, pleasurable emotions attached to the connubial union in the spheres, which mortals can not understand." (*Hare's Letter.*)

Now we appeal to the rationality of mankind to decide upon the question, whether this be not a proffering of *bounty* to the criminal, and the extension of encouragement and comfort to the vilest of the vile, in the prosecution of all kinds of wickedness? We ask, whether there could be a more powerful influence to enervate the majesty of human law, and to break down its restraints upon the wicked! Could there be a more effectual contrivance to advance the cause of evil? Only let a bad man be assured of *happiness* in the lowest sphere, where he shall be assigned a place according to his taste, and whence he shall progress until he shall ultimately gain the highest grade of glory, and where is there a motive to induce him to change his course? He is not responsible for the circumstances which make him bad. The diversity between virtue and vice, being the consequence of contingency, he can have no moral character; and therefore he has nothing to fear, but all to hope for! Now by the testimony of Scripture, this is the very scheme the Devil and his angels would be most likely to concoct, to beguile and ruin the souls of men.

As to what the spirits do, we refer you to a previous chapter where some of their work is given in historical detail; and we need not enlarge. But then, you will say, do not the spirits teach morality? Certainly they do, but at the same time teach other things which make it quite indifferent whether their lessons on morality be heeded or not. Hence this is a *ruse*, more effectually to

mislead you; and for the truth of this, we refer you to Iamblichus. But if it were not, the doctrines of God, man, and futurity, are enough to nullify any possible good influence they might otherwise have; for what is *morality* to a being that has no *moral* agency, to whom a great *principle*, God, can hold no *moral* relation, and over whom there is no *moral* law, respecting whom there is no *moral* guilt, and therefore no *moral* penalty either in this world or the next!

Pardon us, Gentlemen Spiritualists: The whole thing is a vast cheat, so impudently transparent, that no man or woman ought to be misled by it; and we greatly marvel that you can consent to surrender your souls to a faith, that ought to make the devil blush. But he has not made it for himself, nor for any spirit out of "the form." They do not believe one word of it. Its whole design is to make you believe "*the doctrines of demons*," to alienate your hearts from Christ and his cause, to produce within you a contempt for the Gospel, to lead you to spurn the atonement of the Son of God as the only hope for salvation, and so to sensualize your minds with unworthy ideas of the employments and enjoyments of heaven, as to harden your hearts in reliance upon a false hope. If he succeed in this, all the cures, all the wonders, all the solemn *nothings*, all the tender and tough sentiments, all the gorgeous imagery, all the friendship, love, and interest that personated dear departed friends can feign—all these benefits of which Spiritualism boasts, he can afford to multiply a thousand-fold, and will say to you as he did to Christ: "*All these things will I give thee, if thou wilt fall down and worship me.*" Satan can not be supposed to have come in his native repulsiveness to practise upon Christ when he made such an offer, for that would have destroyed the temptation; he therefore came in the form

of an angel of light, and the *additional test* he gave, was a very pious regard for, and a ready quotation of Scripture; it was not, however, until he ventured to *teach* Christ a *false* worship, that he was instantly repulsed.

No matter then what tests may be now offered, the inculcation of doctrine obviously at war with first principles, and an insult to the universal conscience and heart of mankind, is an unmistakable test of the evil origin of your adopted cause. If therefore you do not abandon this ruinous system of *necromancy* and *sorcery*, it follows, either that *Christ was the worst man that ever lived*, or that *you shall be banished from God for ever*. Both of these alternatives are contrary to Spiritualism, but one of them must be true. The Scriptures thus teach: *The blood of Jesus Christ cleanseth from all sin. He that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him.* The dilemma is perfect. If you choose, in the face of the various proofs against Spiritualism given in the previous pages, to adhere to it, be it so; we have done what we deemed an imperative duty, and you must abide the issue of your own choice. May God give you to see your error, and to repent of your sin, that through Christ you may be saved from wrath to come.

CHAPTER XI.

A WORD TO THE CHURCHES.

DEAR BRETHREN: When our beloved brother Paul labored among the Gentiles, he had constantly to meet and combat the same speculative opinions, the same false doctrines, and the same necromantic practices that have, to our astonishment, arisen and deluded millions within the last few years. Pointedly, he uses these remarkable words: "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6 : 11, 12.)

The antithesis of this passage leaves no doubt as to the Apostle's meaning. "Flesh and blood," signify men, mortal enemies. The other appellatives are *technical* terms applied to spirits, immortal enemies. These spiritual powers are distributed into their constituent parts, arch-demons of commanding influence, and the rulers of darkness; but Paul here means that particular kind of darkness by which the Ephesians were surrounded. "Your struggle is not with men, but with arch-demons, with the monarchs of this surrounding darkness, with

wicked spirits of the invisible world." In other words, "Your fight is not with men merely, but with the devil and his angels." But what were the peculiarities of that darkness? When we consider that Ephesus was a Grecian city, we are not troubled for an answer. Demonology and Necromancy were its constituent parts.

Now we are expressly told, in different parts of Scripture, that the self-same enemies that Paul alludes to, are to make a special onset upon the Church and the world, in the "last days." The two thousand years under the *Patriarchal*, and the two thousand under the *Mosaic*, will probably be followed with but two thousand under the *Christian* dispensation. In general terms we are told by our Saviour, that "there shall arise false Christs, and false prophets, and they shall show great signs and wonders, (as tests;) insomuch that, if it were possible, they shall deceive the very elect." This implies not only that they shall deceive many, but actually delude many who sustain an outward, visible relation to his Church. But this fact is more specifically referred to, in 2 Thes. 2 : 8–12; 1 Tim. 4 : 1; 2 Tim. 3 : 1–8; 1 John 2 : 18, 19; Jude 18; Rev. 16 : 14. These passages, collectively taken, make out a very strong statement of what is to happen in the "last days," a phrase applicable to our times.

Our argument is short. Paul assigned the facts of demonology, the doctrines of demons and necromancy to the immediate efficient agency of Satan; but these same facts are developed in modern Spiritualism; therefore they come from the same source now, according to the prophetic Scriptures, which while opposed by this movement, are proved to be the true revelation of God, by the fact of the movement itself. We are well aware that Popery has been considered the fulfillment of these predictions; but what is Popery but baptized paganism?

Through it, the fulfillment has been going on for centuries; but Popery does not *exhaust* them. A bolder fulfillment is in the revival of heathenism without the pomp of Popery. The *warp* is the same, the *woof* only is changed in Spiritualism. Now we are at a loss to know what might be added, either in the way of necromantic performances or of doctrinal teachings, to convince any considerate mind of the truth of our position. The evidence seems to be satisfactory and complete.

But perhaps it will be said, we ought not hastily to venture upon this conclusion, for *Science* may yet discover that all these wonders can be explained by laws of nature not yet understood. We confess we have little hope of this, after such attempts as we have noticed. Nothing, as yet, has been explained. But should any future attempt apparently succeed, we do not think that it will alter the case, except in quieting investigation, and lulling into indifference; for we must believe that spirits can operate in the world, in no other way than by conformity to established laws of nature. It is only in its religious aspect, that Spiritualism now has any claims to serious consideration. Its arrogant pretensions deserve nothing but indignant ridicule. Hostile to all true religion, and impertinent in its preposterous assumptions, it can only awaken the most unmitigated contempt in the breast of every Christian man. But for all that, it is our imperative duty to understand its nature and its movements. Whatever may be thought of its physical manifestations, there can be no question as to its *moral* phenomena. We have proved it a revival of heathenism, and by the testimony of Paul, it is to be accredited to the devil and his angels. Its demonology and its necromancy furnish all the data we need for the estimate of its true origin, nature, and tendency. Its adherents, by the exposition of

their spirits, must consider *God as a mere principle, and man as a mere animal, and all moral relations and laws, as mere figments.* With this speculative *belief*, obtained through *necromancy*, it has walked through Christendom, and in the incredibly short space of eight years, has subjugated millions to its sway. To consider this phenomenon any other than the work of the devil, is as good as denying the agency, nay, the existence of the devil altogether; for if he has not done this, we should be glad to know what kind of agency he exerts, and what is the peculiarity of the evidence by which his existence is established.

Other interests, however, besides those of religion, are threatened by this movement; and you may yet be called upon not only to defend your religion, but your *civil* institutions; for if Spiritualists must be obedient to the behests of their "immortal advisers" in one particular, so must they in all. Their sincerity and zeal are securities for this. Now the spirits teach, that the Church is to be assailed and uprooted, not only, but that important *political* changes are to be made: and for this purpose Spiritualists are yet to form a great party who are to go to the polls, to carry out the scheme of *unchristianizing* our political institutions, and of emancipating the land from the law of the Sabbath. And who will say that the same fanaticism that has led them in one direction, will not lead them in another?

Their prospects here, are to be estimated by the *affinities* Spiritualism may have for other popular errors. It will have been seen, that all who *deny* the proper divinity of our Lord Jesus Christ, desire that all men be freed from allegiance to "popular theology," and thus far, they coïncide with Spiritualism. In a sermon preached by the Rev. W. G. Heyer, pastor of the Unitarian Church, Rochester, on June 29th, 1856, "On Spiritualism," having announced his embrace of it, the preacher said:

"As might naturally be expected, the most determined opposition to Spiritualism comes from the pulpit—the common enemy of all new truths. Minds petrified into system may be broken, but not bent. Prejudice is the safeguard of ignorance, and bigotry is always ready to extinguish with the iron hand of force, the first faint light that threatens to reveal its own ugly features. And yet, what is it that Spiritualism offers to do? Merely to give us religion and humanity in place of orthodoxy—merely to interpret Christianity by its facts, and to recommend its divine precepts by the most forcible, convincing, and beautiful truths.

"In regard to the doctrines delivered from week to week in this place—in regard to a free, liberal, and reasonable religion—I see nothing but the most perfect consistency between Spiritualism and Unitarianism. Long as I have believed in it, I have never found it necessary to abandon Unitarianism for it; or, in order to give a fuller and freer expression to the views of what I understand to be Christianity, to depart from the general sense and scope of Scripture. I do not know that I shall ever find it necessary to do so. Because the *manner* in which Spiritualism is introduced, is not, however, necessary and proper in itself, equal to the demands of our fastidious and nice sense of fitness, shall we be so foolish as to reject it? I know the influence fashion and example have upon some minds, and that there are many people in the world who so little value inward integrity and moral purity, as to be willing to sacrifice them to appearances — to what is thought to be a respectable position in society. But I thank God that Unitarians have not this worst and most debasing of all vices to answer for. They are already unpopular; and in preferring their independence to their popularity, they are sure at least of the respect of the truly good and true. Though they were in error, this is the last thing in the world a wise and gracious Deity would condemn them for. * * *

"And now I would remark, in conclusion, that in thus bringing this subject before you this day, I have but sought to discharge a duty which I have thought I owed to truth and to conscience. I shall, probably, have no

occasion to speak of it by name again. But I shall, nevertheless, remain ever faithful to its principles; ever ready to profess and defend them upon fit occasion.

"It requires no prophetic endowment to claim for Spiritualism an universal acceptance. That which is founded on fact, is capable of demonstrative proof, and offers all that the heart craves and the fancy delights in, must make its way in the world. So its influence on society can not readily be foretold. Its principle of action is love. This constitutes the whole of its creed. It promises nothing to faith or works, but every thing to fitness, purity, goodness, unrightness, justice, and mercy. It makes no arbitrary distinctions among men, but leaves them to choose from their own natural tendencies, their own place in the eternal world. Their own moral qualities will be their judges. God sacrifices no soul to his own glory. That were an absurdity. He asks obedience to no law but the law of nature, of which we ourselves are to be the voluntary executors." (*Spirit Tel.*, vol. v., no. 13.)

This extract fully justifies a remark heretofore made, that *Unitarians* have nothing to part with, in embracing this cause.

In Rupp's "History of Religious Denominations," we find the following from good authority. "Very generally, *Universalists* have come to entertain, what are commonly called Unitarian views of God, of Christ, of the Holy Spirit, and of Atonement: at least there appears to be a very general similarity between us and the English Unitarians, not only on those subjects, but also on the nature and duration of punishment, on the subject of the devil," etc., (p. 730.) Universalists therefore ought to go in with them. *Swedenborgians* also ought to coälesce with our Spiritualists, because their great apostle has himself figured largely in this movement, and his writings are honored by Spiritualists. The Rev. Mr. Hayden, a minister of the "New Church," in Portland, has written a work on Spiritualism, which we have read with interest.

He takes substantially our view of the subject as to its demonology and necromancy, but thinks it will advance the interests of his sect. He says, (p. 70 :)

"We are willing to maintain, not only that these demomstrations (of Spiritualism) have been permitted for good, but that they have already been productive of good. Multitudes of well-disposed and enlightened spirits have no doubt thus communicated. They have disclosed to their own friends and to the public mind of the world important facts of which it was not before aware."

If this be so, then we do not see why Mr. H. should labor upon the question—"*Why are the revelations made through Swedenborg entitled to more implicit belief, or worthy of greater credit, than are the communications received through the Spiritual mediums of the day?*" In our judgment, his argument for the WHY, entirely fails. He has an idea that Spiritualists will eventually separate, and the better part will gradually be led into his "New Jerusalem"; but we think the chances are largely in favor of a movement in the *opposite* direction. Mr. H. says of Spiritualism: "By its own universal confession, it eschews all divine claims, and voluntarily places itself in the ranks of miscellaneous communications from the spiritual world." We think this author is mistaken here; and any well-read Spiritualist may join issue with him, and successfully show that the "divine claims" of the one are worth as much as those of the other, using Mr. Hayden's work as a text-book.

The various forms of infidelity, and the multitudes of *nothingarianism* may be counted upon in the event of a crusade against the Church and "popular theology." Such, just now, is the position of things; and we must prepare for the coming struggle.

But for this very position of things, the Church herself

is not a little responsible, in our opinion. She has been unfaithful to her Lord, by being unfaithful to the poor, and to the masses thus deceived, who will beyond a doubt fearfully retaliate at the ballot-box, whenever they have a chance. A deep line of broad distinction has been drawn *in the Church*, whose tendency has been to separate popular Christianity from the common people, and confine it to the ranks of the "well-to-do" of the world, and of the rich. Hence in our cities and large towns, where the masses congregate, and whence flow the most commanding influence that permeates the country, the religion of Jesus Christ is made so *costly* that the poor can not afford to pay; much less can they afford to brave such contrasts as are made, in violation of James 2 : 1–5. This is not only contrary to the letter and spirit of Christianity, but actually subversive of the Gospel plan. "To the poor the Gospel is preached," was one of the signs of the Messiah given to John. To keep it still as a sign of the benevolent plan of Jesus, is alike our policy and our duty; because, as a general thing, the poor are almost entirely dependent upon the pulpit for general religious principles. They have not the means to buy books of a religious character, nor the time to read them; hence their dependence upon oral instruction. They form the mass: hence we shall probably see the day when we shall discover, too late, that our most expensive and most unfortunate operation has been the perversion of the means of grace, by multiplying the difficulties that lie between the indigent poor, and the enjoyment and comfort of the Gospel, which ought to be free as the mountain-air.

But the evil does not stop here. The simplicity of the Gospel will not answer itching ears, and the *doctrines* of the Gospel do not suit carnal tastes; hence if we may judge from our Saturday newspaper lists of "Religious

Notices," the Gospel must often give way to disquisitions on slavery or knavery of some kind or other; or to "Pulpit pictures," like that of "Belshazzar's feast," and kindred topics, done in "hifulatin," and set off with effective artistic music, enough to make one melt away in the transcendental emotions of the religion of the senses. Think of one who takes this for true religion, whose imagination and intellect have been gratified, but whose conscience has not been aimed at, whose heart has not been ill at ease, under the close application of *doctrinal* truth, and whose starving soul is sensible of *some* want, but unable to define it—imagine such an one suddenly bereft of a friend, and induced to attend a spiritualistic circle. A well-managed appeal coming from a demon personating that friend goes directly to the *heart*, where the *doctrines* of the Gospel ought to have been sent long before. Nature is overcome, and having received no *general principles* as the great land-marks of religious thought and sentiment, from the pulpit, the man has nothing to protect him from the fatal snare. He becomes a Spiritualist, and finding he has something for his heart to feed upon, he rejects what he had been taught to regard as evangelical religion? "We speak that we do know, and testify that we have seen."

Hence, though argued illogically, we lament to say, that there is too much truth in the following, and similar paragraphs, written by Spiritualists as the result of their observation, *before* they became such. Dr. Dexter says:

"Facts known and seen of all men render it daily more obvious that the functions of the Christian ministry are falling into a mere mechanical round of ceremonies, performed mainly from the impulse of time-honored custom, and that all the existing forms of religious worship are fast degenerating into meaningless mummery from which all spiritual life and power have departed. The really

religious, the really spiritually-minded (of which we are happy to say there are still a few in the Church) see and acknowledge this, and are constantly sending forth their lamentations from pulpit and press and in the conference-room, at this great decline of spirituality among those who should be the world's spiritual exemplars and teachers. This moribund condition of spirituality in the Church is becoming more and more conspicuous, and the hope of its being remedied from resources within itself is constantly diminishing." (*Spiritualism*, vol. ii., p. 61.)

Now we allow there are isolated cases, where facts lead to lamentable conclusions; but to argue from these a general character for the Church and her ministry, is to do a stock-jobbing business in falsehood. But nothing better could be expected from the enemy. We only regret there are any cases of departure from the simplicity of the Gospel, and any room for attacking the Church for a wanton prodigality of expenditure upon costly Christian equipage, which she must soon feel an unmanageable encumbrance, like David in Saul's armor; and which is at the expense of her efficiency and spiritual life in the cause of her Master.

But, *disce ab hoste;* it is not the first time her enemies have taught the Church a wholesome lesson. We must return to first principles; we must be guided by the innate sense of the fitness of things, and not by an unholy ambition, subordinating the spirituality of the Gospel to the counteracting *religion of the senses.* If the Church had expended her energies, as she might have done, to build herself up with living stones, and decorate herself with the ornaments of the Christian character, such an ugly fungus as Spiritualism could never have grown here. What the issue will be, is only known to Him who controls all things.

As to the means of meeting this enemy, we need to

look to the Head of the Church for wisdom and strength, in adopting Paul's advice given in Eph. 6 : 13–17. Christianity has more than once put down demonology and necromancy, and she is able to do it again. The Gospel of Jesus Christ skillfully directed, is all that is needed. Our business is to spread the *Gospel* through the masses. Send the DOCTRINES of Jesus, by the living voice and the press, to all classes of men. Exhibit to them *the doctrine, the whole doctrine, and the entire heathenism* of this spawn of moral evil, ejected by apocalyptic frogs. Portray the popular sophisms of its various defenses, and while the religion of Christ can not be degraded by the remotest comparison, its great truths recognized alike by the Bible, the rationality and moral conscience of mankind, in their lucid statement and earnest application, will be brought to bear with success against it.

The writer makes no attempt at dictation. Such is not his meaning. He simply gives a sample of the facts, laid hold of by Spiritualists for the purpose of vituperation. For one he is thankful that they have struck in this direction. Now let Christian men meet this matter as it ought to be met. The ladies and gentlemen who have committed themselves to Spiritualism, are sincere, and in earnest; and therefore are entitled to the serious consideration of Christian men. Let the Church do her *whole* duty; then, "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."



